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*The Report
Of The Sixth
World Religion
Correspondence Congress*

(Under the Auspices of the Ananai-Kyo)

**THE INTERNATIONAL GENERAL HEADQUARTERS
OF ANANAI-KYO**

**481-Shimoshimizu, Shimizu-city, Shizuoka-ken,
JAPAN**

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

Printed in December, 1955.

Printed by Heiwa Printing Co., Ltd., at the foot of Mt. Fuji,
Suzukawa, Shizuoka-ken, Japan.



Rev. Yonosuke Nakano, Founder of Ananai-Kyo.

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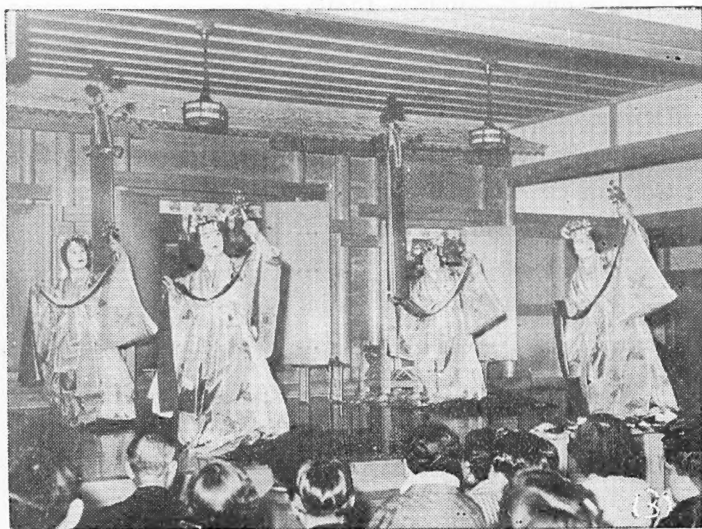


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The Kosei-Kan (Hall of Revival) of Ananai-Kyo.



The "Urayasu no Mai", the ceremonial dance of classics, which manifests World Peace.

INVITATION

The Sixth World Religion Correspondence Congress September, 1955

**Sponsored by the Ananai-Kyo International Headquarters,
Shimizu City, Japan.**

INVITATION

Revered Friend in Faith,

The Ananai-Kyo International Headquarters has held world religion congresses five times in such a short period since April last till July this year doing all in our power. I feel be happy to express my hearty thankfulness from the bottom of heart for a special providence as we are ready to send you this invitation for the Sixth World Religion Congress, being requested by our Founder.

It is surely ascribable to a profound protection of God which He bestows only to those who are practising divine instructions faithfully, and also to the appreciations and supports of revered friends in faith abroad and the enthusiasm of our followers.

The congress is to be held by a corresponding system same as that of the third congress owing to circumstances, and you are requested to send your opinions on the agendum in writing by the date of the close. All the literatures submitted and our Founder's will be printed in book form like the reports of the previous congresses from the first to the fifth, and they will be distributed first to you and main religious bodies, universities, libraries, cultural societies, newspaper and magazine publishers abroad without charge. We hope to contribute to the establishment of permanent world peace by obtaining more effective results than we had out of the previous five time congresses, trying to attain our expected object.

I am sure you are very busy both in public and private as you have been working for the spirit-elevation of human beings and bringing about a world of harmonious well-being of all men by religionizing the world, but I wish to beg you to participate in this corresponding conference and favour us with your valuable views in behalf of the welfare and peace of the human race, considering that we have been holding conferences in succession, overcoming all the difficulties with our expected object.

As you have known already, I think, the inaugural ceremony of

the International Religious Federation, which had been formed by the decision at the World Religion Congress, sponsored by our Mission, was performed at the same time when the opening ceremony of the Fifth World Religion Congress was performed, and then its movements have already been started.

I believe that it is a glorious duty of the persons concerned in the world religion congress, which is the basic body of the said International Religious Federation, to bring it through more twice or thrice world religion congresses into a pivotal existence of the religiously reinforced movements of spirit-elevation and the religionization of the world.

I firmly believe that your opinions will surely bring wonderful effects upon the promotion of the International Religious Federation. There is no room left to doubt it. You are cordially requested again to favour us with your opinions on the agendum according to the items in the information described separately.

Praying for God's blessing on you, our revered Friend in faith,
I beg to remain, Faithfully yours,

Shin Negami

President of Ananai-Kyo.

INFORMATION

- I. Agendum: **"Is Religion a Way To Secure the Existence of Human beings and Other Creatures?"**
- II. The mailing date of the close: **October 30th, 1955.**
- III. Report wanted: Kindly send your report in regard to the items underhere.
 1. Your personal history in brief.
 2. A short history of the institute or organization you belong to.
 3. A personal history of the chief or representing member of your institute or organization.
 4. The number of the branches of your institute or organization in your country and abroad.
 5. A list of the staff members and the number of ordinary members or followers.
- IV. Literatures: Your writings must be typed.
- V. Photograph wanted: Send your photograph for printing without fail.

GENERAL REMARK

by

Rev. Yonosuke Nakano,

Founder of Ananai-Kyo.

GENERAL REMARK

by

Rev. Yonosuke Nakano,

Founder of Ananai-Kyo.

One organic body composed of heaven, earth and all things is represented as the cosmic world of nature. Life being given to human beings and all other things, their daily lives are being led. There is nothing more honourable for human beings than the principles which originate this reality. A way of living is to be given to us by Power of God when the universal and our atmospheres are harmonized after the principles are clarified. There is no other way for man to be existing if he leaves off the force of nature of the universe. The Living of the universe and the creation is supported by the four sources of heaven, fire, water and earth, and the daily activities are made from those four sources. These four sources are the beings which man can not research to the bottom. They are profound and exquisite. I express the state of acting of those four sources in the spiritual world by the name of Supreme Religion.

Human beings and all other things should live on the foundation of this truth. But, this truth is far from the mental ability obtained from human knowledge or man's imaginative power. God will take possession of man's flesh and blood under His mercy to let him know the circumstances of World of God. This is also represented as Supreme Religion. It is the main idea of this Correspondence-Conference to clarify that human beings ought to live in accordance with Supreme Religion and this world is namely World of God.



Shimizu City seen from Ananai Headquarters.



Office of the Ananai Headquarters.

Opinion on the Agendum

by

Rev. Yonosuke Nakano,

Founder of Ananai-Kyo.

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Rev. Yonosuke Nakano,

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Heaven and earth were created in accordance with the principles of duality, that is the positive and negative principles, and then a certain great atmosphere came into existence. Like this way, the universe, human beings and all other things were brought into existence. In consequence, heaven, earth and all things are such beings as to be reduced to one creative force, or the force of life in other words. The force of life is to be said as the origin of the universe. The lives of all things come from this origin. Therefore, there is no other way for man to be living except this origin of life. As man is a miniature copy of the universe and a soul of it, he is called the lord of creation. Therefore, man has a duty to take Great Spirit of God in his self. Man will come to know himself clearly and have self-consciousness that his self is the lord of creation only when he receives Great Spirit which is expressed in all things of heaven and earth. I call this spiritual existing fact by the name of Supreme Religion.

The word Supreme Religion I use here is my terminology to signify "the natural world of universe." So that it differs from the word religion commonly used in significance. It is man's duty to resign himself to Heaven's Will that he shall know the matter of the natural world of universe. It is mostly done in a spiritual way to perceive the matter of the natural world of universe, and there will be somethings which can be proved materially among what have been perceived, but the natural world of universe I mean is a formless being, and so it is not to be proved in the concrete way. In short, it is a great force which brings up, or growth-promotes, all things to perfection. It is Supreme Religion to receive this great force and its graces in one's spirit, and develop them in a concrete way. It is the very religion I mean to lead human beings by building up a spirit which has the three elements of divine light, power and grace for the prosperity of them.

Human beings' daily lives and the rhythmical-circulation of the universe are worked out by means of words. The origin of word, that is, the spiritual side of it was made by God, and so it has divine intentions in it. For instance, the cardinal numbers are applied to judge

the matters of the world. It is called "the numerical law." Though spiritual matters are invisible, they are subject to be found by means of various methods.

The more man is spiritually raised, the more he is able to perceive the profound and exquisite Divine Will. Therefore, it is possible for him to realize the spiritual side of the whole creation in accordance with the principles of Great Spirit of the universe. If man keeps up with the times in the spiritual way, he will not fall into errors because of its being the truth of the universe. Truth is namely Will of God. In consequence, man will get unfathomable power of spirit when he receives Divine Will in himself that dominates the universe.

If anything performed in accordance with Divine Spirit, it will be in the righteous path. This righteous path is what is called "Divine principles of Cosmic Law" in this world. Man should keep up with the times in this course of Divine Principles of Cosmic Law so as to perform divinely appointed work in life, his divine destiny clearly. It is the most important duty for man to receive Power of God which is manifested in the universe, the thing itself of which is Will of Great Father. It may be far beyond man's imaginative power how to receive Great Spirit of the universe. But, if he perceives Great Spirit, he will discern all the mysteries of the universe. When man finds clearly that the present cosmic world is World of God, he will have a self-awakening and a firm belief. Finally, he will come to communicate with God, being bestowed the sublime culmination of virtue.

There are found many people who are saying as if they have been in touch with metaphysical heaven and earth or the principles of growth-promotion, and so they know of the circumstances of World of God and the world of spirit. But those people have mostly learned truth in literatures or legendary stories. Such literatures and legendary stories may be of necessity for expounding truth. But, in case a man-in-God who spoke of it dies, Power of God and his own power being active in his words will return to the world of spirit. Though the words themselves are left, they will remain with no spirit. Though truth itself is unchangeable for ever, explanations and applications of it are to change according to the circumstances of the times, places and countries. In this sense, the words which have been left by men-in-God of the past may be regarded as treasures of mind. So, let bygones be bygones. God has an intention to send some new personality so as to preach truth in order to lead human beings. God sends men-in-God to lead human beings according to the circumstances of the times and places. "Truth produces truth" is my expression. Since Divine Will is unchangeable, so is also truth. But I believe that the manifes-

tation of truth is given in many ways according to the circumstances of the times and places, and so some new expressions will be given when the times and places change along with the advancement of the universe.

Human beings must be improved intellectually and spiritually in the course of thousand or two thousand years. I think that it may be a question to repeat in the present time the manifestations and applications of thousand or two thousand years ago as they had been. In the time of past when a means of conveyance was not developed yet, evangelical work was restricted in one district, but the state of affairs is greatly different now as we can go round the world in several days.

In the time of past, people thought of the matter of one family, one district or one country, but in the present time, we must consider the matter of the whole world and all human beings. All things have changed from what they were in olden times, and as the actual phases of this world have been realized on the foundation of human intelligence, a material progress has been made in a great extent. It might be a matter of joy, but the reality of this world is declined on the material side only, and so spiritually it is in the darkness. Therefore, it is necessary that Will of the universe is made plain. The world peace will be brought about when human intelligence and the power of science keep abreast with the power of Will of God of the universe, and then there will be brought up righteous men. On the other hand, science has advanced, but it is not lined with spirit. Accordingly, human beings have come materialistic, and they are proceeding in the direction of demoralization, having lost the power of spirit to prevent it.

In this present world, God has an intention to lead human beings by using a certain man's flesh and blood. The universe and human beings will then be perfected when all the creation is spiritually raised. In case human beings are not spiritually raised, there will be no glory brought to the universe.

Up to the present time, the method of expounding truth according to the circumstances of each country has been enough, but now it must be set up on the stand-point of human beings and that of the universe. Then, the existing of human beings will be stabilized and the universe will be glorified. The world peace, too, will naturally be brought about.

There are lots of religions in the world, and many of them have no essentiality of religion even though they are called religion. There are also many which have been established simply with some ideals as their theories, and so they have no religiosity, being apt to be declined on intelligence, and can not be an advancement in spirit. The

true ideal is representing the figure of God's spirit. I believe it is God's intention to make human beings have such an ideal. Considering that God is a mirror, if human beings are reflected in it, anything good or bad of them will be shown at once. Anything of this world is to be made clear in case it is reflected in the mirror of truth of the universe. I call this reality by the name of religion.

It is the time now for the religionist to spread Will of God of the universe by expounding Great Truth. It is the time now for him to convey God's ideals to human beings standing on the foundation of the universal truth, not falling in a man-made-idealistic religion. This opportunity shall not be lost. Human beings are only now going hither and thither because they are trying to keep up the times in this human world on the basis of human morality disregarding the world of spirit. This is all caused because of their ignorance of World of God.

God is existing and acting in this world. Man becomes a soul of the universe and this world will turn into World of God and Kingdom of Heaven only when he receives Divine Spirit in his self to have a divine character. It is but a dream for man to build Kingdom of Heaven on the basis of his own intelligence. Man will accept Will of God as it is, if he receives God with a belief that this is World of God. But it is why he is unable to do this that he has poor ability to communicate with God as he depends on old instructions only regarding truth. Even though the explanations and teachings of truth are same, they are not lined with Power of God, and accordingly they come to end in simple stories. Therefore, such explanations or teachings of truth have no effect. In case God takes possession of a man's flesh and blood to expound the true principles, there are divine light, power and grace in his words. Even in the same way of explanation, the effect varies whether spirit exists in it or not.

In the human world today, explanations are given to things and matters on the basis of learning or theories, but they will end in human ideals. There are many subjects of learning. If I take philosophy as an example, it deals with truth of the universe on the ground of human intellect, and improves one's knowledge. It is necessary, but man can not obtain an ability to enter into the world of spirit, for he is unable to communicate with Spirit of God of the universe because of human learning even though philosophy teaches us the significance of heavenly bodies and the graces of the earth. Invisible divine light, power and graces of God can never be found by human learning. There are many reasons in philosophy to be agreeable to human knowledge. Such reasons are of one's notion to presume the matters of the world, and do not satisfy Will of the universe. However, high goes

philosophy in human intelligence, it is not connected with Great Spirit of God. I think it necessary as a stage of getting into World of God, but sometimes not proper.

Granting that some one expounds the significance of heavenly bodies. In this case, he is apt to fall in his personal theory, and sometimes it may be degraded into an empty theory. Sometimes, it may happen to delude people with a judgement far from the fact. Or, some times it may deceive his own self unconsciously being swayed by his idea. If he thinks as if he has found the actual state of the universe by studying philosophy, he is being deceived by his own study because of no relation between philosophy and God. Philosophy is learning to culture a wise man. The truth of the existence of human beings can not be found through such learning. Will of God and philosophy are entirely reversed. In consequence, man's trying to set up some theory regarding the truth of the universe is rooted in his ignorance of World of God, and it will deceive himself. I want to say that he will take a wrong course if he studies the matter of the universe without recognizing Will of God, depending on learning only. I have stated the reversed point between philosophy and Divine Will.

Great Spirit of the universe can never be presumed through philosophy. It is a philosophical way that one tries to set up theories by one's own spirit. It is an academic study based on human intellect to ascertain the matter of the creation. Philosophers do not understand what God's spirit is how often they listen the stories of the world of spirit. They think there is God in theory, but such is a philosophy of imaginary notion that the human created. Accordingly, it is not connected with God, and no other than human intelligence. Therefore, when I talk with a philosopher, I am able to find what sort of spirit he has by means of the lingua-soulology. It is found by looking his attitude that he is not a person who works spiritually, and not a person who walks on the spiritual path as he is leading his life only in an intellectual way being disputatous and critical. Such a person's fate is found in an instant while he is illuminated by Great Spirit. Any philosopher's whole life is to be instantly ascertained at a glance. As the present day philosophy is but a study of improving one's intellect with no virtuousness. It is God's intention to show human beings Great Spirit through virtuousness. When an individual person believes in Divine Will receiving it in him, he will have a feeling of thankfulness and self-consciousness of gratitude, and being in communion with God he will perceive all the matter of the universe. He will accept them in his flesh and blood being let to see them by God through the mind-eye, hear them through the mind-ear, and feel them in mind by inspiration:

Great Spirit of the universe is formless and improvable, but most active in the world of spirit. It clarifies all the matters of the universe in the time of past, present and future. It is naturally given to man to unite him with God in one, but philosophy is only the improvement of human intellect, and quite contrary to spirit-elevation.

I hope you may realize this point and take the intentions of God of the universe into consideration.

* * * * *

I will relate the circumstances of World of God viewed from the world of spirit. World of God is a phrase to mean a spirit which is existing in common with all the phenomena of the universe. There are many standards of knowing World of God according to every one's "how-to-be" of his souls; some is deep and some is shallow in degree. It is, however, not so easy to come in touch with Will of God. In the case of the world of spirit, some manes steal in one's flesh and blood, and he falls in such a psychic state as he thinks as if he were a god, and speaks about many things in the time of past, present and future. Such is called a mediumistic sphere, and it is quite different from the real spiritual world. There are found some people who are telling he was in communion with so-and-so god in World of God, or many other stories, but they are not telling the truth. World of God is the world where Great Soul of universe is existing. As the universal truth is one, God is also one. Many names of gods are denoting different activities of God. None of words is found in World of God and no letter to express Will of God is found. Those names presented from the human world. It is impossible to express World of God in word and writing.

Some people try to criticize when I talk about World of God. It is why they have no knowledge of the world of spirit, and try to judge anything by means of human intellect. Very simple is the matter of World of God if it is comprehended by human intelligence alone. If one thinks he has understood, it is nothing more than his own recognition based on his knowledge. There are many states of finding World of God according to the grade of one's soul. And also, if it is expressed by word, such a work will charge into a sort of learning. The surface state of World of God only is expressed by way of word.

A matter of God is originally to be felt intuitively by means of telepathy. In other words World of God must be looked through the mind-eye and heard through the mind-ear. Teachings obtained in books or through the ear will end in knowledge, and so to feel God by way of intuition is a different question. World of God does not exist

in human intelligence after all. I have expressed my opinion in regard with what I am looking from the world of spirit. If you try to judge my opinion with your knowledge, you may find ununderstandable points.

It is an ordinary way to define a matter with an authentic proof in general academic studies. But, it is impossible to know the matter of the world of spirit by way of reasoning like this. We often hear such a story as a certain one who went to worship at a Shinto-shrine, saw a god appearing in the figure of a white-haired old man in ritual robes, or another one saw a spirit coming out in the shrine. I do not think it is a false story. They saw such things in illusion while they were being taken by some evil spirit. God's soul is omnipresent in the universe, but formless. If one saw it in a corporeal form, he might have been taken already in a heretical way or supersition. It is quite far from my thinking to form an estimate of World of God in such a way. Many of such people as are speaking of the world of spirit with their knowledge in philosophy, science or any other attainments, are apt to criticize like this way. Such criticism belongs to the world of human intelligence.

In what is called the world of spirit, there are a sphere of medium and World of God. The world of spirit has two sides, spiritual and physical. Some people say that the names of many gods are described in old literatures and other books with their histories. Though they study such old literatures all through their lives, they will not find any news of the world of spirit. They will only get some informations about those gods related in old literatures, but such is not a way leading to God. What I mean is that to communicate with God is divine learning by which one is able to perceive the world of spirit. At this, some people require to show God if He were on earth and to prove it, but He is Spirit, formless and unprovable. Man is able to be in communion with God only when he prosecutes his spiritual studies. The learning in the present human world is but a stage to proceed on to World of God. I have harped on the same string, but leaving what I have related to your judgement, I will go into another subject.

I maintain my opinion that the present cosmic world is World of God. My terminology present cosmic world signifies the greater world including the sun, the moon and the earth from the time of creation to the present. Those three heavenly bodies, that is, the sun, the moon and the earth were composed in one organic body, and the universal great atmosphere came to exist at the same time of origination of the principles of positive and negative, and all things were created. Taking the sun, the moon and the earth thus created as the first spiritual

unit, the principles of positive and negative as the second spiritual unit, and all things including human beings as the third spiritual unit, these three units being joined together, it is called by the name of Cosmic Law of Nature. All the creation and the universe itself are leading their lives in conformity to this Cosmic Law of Nature. This is why I insist on that this cosmic world is World of God. In our science, we study these three units separately. As human science, no need to say, it is necessary to do so. It, however, will be hard to reach the secret principles if the principle of the three are studied separately. Referential materials will be obtained from such studies, but it is no more than a spiritually lifeless study. These three units being composed in one organic body, it is called the universe in the human world. It is said that there are the celestial sphere and the globe in the universe. Great Spirit consisting of these three spiritual units is represented as World of God.

Man is a miniature copy of the universe, and he is a son of God and His temple. If man leaves off Spirit of God in this world, he will become a living corpse. Accordingly, if man disappeared from this world, the significance of existence of the universe would be lost. For this reason, the universe and man can never be set apart. A world of Divine Will will come then into existence when man's will and His Will are united.

At the time of creation, the universe was created beginning with sounds. All things were brought into existence in the state of sound first. Out of these sounds, the universe and all things were created. The sound turned into a being called mind in the human body. Ultra-micro-particles were solidified into the forms of seas and lands. The universe was brought into existence like this way. Then, man's body was solidified with ultra-micro-particles, and his active source and consciousness, or mind, came about. Mind generates sounds which will turn into words by way of voice. Such words are active turning into the form of talking. Such a surface activity is originated in spirit and it is in accord with the activity of the universe. Therefore, man is called the lord of creation.

There are two families of speech. One is to be said as the spiritual speech which communicates with Great Spirit of God, and the other is the physical speech which is formed by our own spirit. When one speaks with such a spirit as communicates with God, his voice is derived from the voice of Great Spirit and it communicates with God. An individual person's words come from his own spirit, merely his intelligence, and so it is called the physical speech. As the spiritual speech is pronounced with the voice in World of God, it must be used

prudently.

Human living and the rhythmical circulation of the universe are being performed by way of words. If there were no word, all things of this world would not be existing. There is nothing more valuable than word.

Man will then know himself when he finds the truth of the universe. It is impossible for man to perfect himself simply by way of praying to God. He will know clearly what he is right after he conforms himself to Great Spirit of the universe, and he will comprehend what Will of God is if he knows his own self plainly. It is the word that makes it clear. Man is able to get in communion with God immediately after he comes to lead his life in the best way just as God wishes with a sensation of thankfulness to the universe and gratitude to the value of speech. Man is able to get in World of God at any time according to his attitude of mind. It is possible to know the matter of this world clearly for man by uniting his mind and God's Will which is the principle of producing all things in the universe on the foundation of the sun, moon and earth by dint of the force of duality.

Great Spirit of the universe and all the creation which is the corporeal side of it are unseparably united in one body. The activity of God is represented by the term of growth-promotion, which is a great force that produces all things in the universe, brings up and changes them in various ways. But in the case of speech, the growth-promotion functions spiritually besides it produces things and brings them up. In case a word is communicated with God, it will be reproduced and reformed. Such is called the spiritual growth-promotion. The thing itself or growth-promotion is Will of God, and so it is hard to express the activity of growth-promotion in writing or by word of mouth. If it is expressed in a material way, it ripens cereals, makes plants and trees grow, and also man's birth and death and the change of four seasons are caused by the activities of growth-promotion. In short the growth-promotion is the activity of God. If one finds the essentiality of growth-promotion, he will know what his self is. There is a certain force which makes the seeds of cereals grow, and makes the seeds of flowering-plants grow into grass in a couple of months and makes them open flowers. There is a certain great force acting in the sun, the moon and the earth even though it is unseen to us. In such a great force, there is existing a certain art, or technique in other words. I call the art in the growth-promotion Grand Art of the universe. All things and matters are easily found what they are, if they are explained by way of the principle of this Grand Art because

of its being truth. The activity of the natural world is also a certain art. It can be said that all activities are being done by such an art. The activity of the cosmic world of nature, the daily life of it in other words, is being performed with no incorrectness of even a second in time, and nature is always being active protecting human beings with safety. Such is Life of God, and the living of the universe in all senses. Human beings are able to be existing only being supported by the living of the universe. Such a life is led by the principle of the rythmical-circulation of the universe, and no one is left out of it. How wonderful and grateful to us the life of God is!

God organizes the universe in system and bestows His graces equally to human beings and all other things. If man has a mind-activity to communicate with God after he has presumed such activities of God by way of human intelligence, he will come to know how venerable this world is and what a sort of being his self is. Then, he will come to know the thing itself of Will of God. I express this mental function by the word "religion." The religion I mean denotes the reality of the daily life of the cosmic world of nature and the activity of God. The principle of human beings' life on the basis of Great Spirit of God, and the preaching of the precious principle of growth-promotion are also represented as religion. The doctrine of religion must not be made artificially, but it must be what expounds the principle of growth-promotion of the universe, namely Great Spirit of the universe.

God is announcing this to all men, and they must believe in One true God. I call it Faith-Unification. A world where all men's faith is unified is called World of God. Human beings can keep on going on this great path of Divine Principle of Cosmic Law in concert with one another.

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"Truth produces truth" because truth is existing. Many founders of religions have been preaching their teachings since olden times, and it is thought that those teachings only are divine words, but such a thought is wrong. God has been leading and instructing human beings according to the state of spirit and the world affairs. Therefore, it is necessary for man to be instructed in such a teaching. It is God's intention that both the universe and human beings proceed on a new path of truth according to the circumstances of the times and man's state of spirit. Man must understand this principle so that he may satisfy Divine Will. All that men-in-God expounded as the truth

Religion is the messenger of Peace, it is the clear star in darkest night, the Ray of Hope in pain and death. Religion is one of the most magnificent and understandable revelation of the GODHOOD. And no philosophy and no moral can replace ever religion. Religiousness is a everliving, open meaning for the invisible in the visible, for the future in the present, for the Divine in man, and for the supernatural in the natural.

A whole people without a religion is a phantom and therefore also the individual without a religion is likewise a phantom without real life. Just the most excellent men want religion the most, because they know the narrow limits of our human intellect. Religion is the root of human being. When man would deny all religions, also the unconscious and the involuntary ones, he would become entirely only superficial and he never could possess any interior. The cause of all religions is the firm and unshakable conviction about the being of GOD, of HIS Providence, of the paramount value of virtue, from the immortality of our Soul. Without GOD there is for man no purpose, no aim, no hope, only a trembling before the future, an eternal fear before the darkness. Who does not see GOD, for him Nature has no face, for him it is an irrational and heartless monster.

A conscience without GOD is a tribunal without a judge. The Light of conscience is nothing else as the reflection of the Ideal of GOD in the Soul of man. When the belief to GOD is extinguished in us, a tremendous night governs the Soul of man.

O man! Do not trust in the ignis fatuus of the senses, and also not in the blinding sun of intellect. Only the heart leads us like a mind and silvery moonlight in silence and in belief through the nights of our Earth-life.

Every man who has in his heart the right fear to GOD, he is like a Sun which shines and warms, but it does not speak.

Raise your hand towards heaven in prayer. GOD seizes it from above and the touching with Him gives you a sacred, holy power.

He who contacts this holy mercy he never can become forced to harm his neighbours. Who possess the right religion—religion has many varieties—I want to say who possess the right understanding of religion, he sees round about him only Love, Love, the mighty power which makes the man to a torchbearer to GOD's Paradise in which blooms not only flowers, but also beautiful hearts, of which the emanations



Mr. Emanuel Chilar.

whose life's experience has been greatly enriched by his ability to gain direct guidance from beloved mother, demonstrates in the tenets of his Mai-ism the desires of those enlightened beings within, to guide and direct humanity in the security of a better way of life. The message of Mai-ism, the message of Spiritualism cannot be divorced; they are complimentary to each other. Their source of origin arises in spiritual states within, the psychic-sensitivity which graces the Mai-Swarupa operates under exactly the same laws which established that psychic-sensitivity within the spiritualist medium, or the seers of any other cult or sect. That there is difference in interpretation lies in the fact of the degree of our conscious perceptions. Likewise we bind all the great religions with the smaller ones recognising that each contributes towards a given purpose, the clarification of that purpose in the light of all modern knowledge brings within our grasp an Universal Order of Infinite possibility.

Most pointed was the statement on the British Television by the Rt. Honourable Malcolm McDonald on the eve of his departure to his new appointment in India. When asked what contribution the nations of the East could make to World Civilisation, he calmly replied to the effect that they were capable of great spiritual contribution. Religionists of the East therefore should take note of this statement and direct the necessary influse of spiritual thought which this world of ours so much needs.

We await the advent of "spiritual-Scientists" of sufficient enlightenment to guide us to the serenity of a new World State when religionist and scientist by the combination of their efforts and knowledges, shall produce an entirely new spiritual-social consciousness thus securing for all a new and better way of life.

Mr. Emanuel Chilar,

Austria.

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Without Morality human dignity ceases, what contradicts morality can stimulate the senses but never please to the mind, because this would contradict it. But there can be a true and lasting morality without religion, because the spirit of morality is the Spirit of GOD. Human and pure morality is like the shine of the Sun's rays which flow into the Life,

world society. The experiences gained in our various way of life produces our individual self-conscious state, but it is too the Master Chemist who has drawn the necessary basic elements from individual self-conscious states which brought together under the law of affinities produces a higher and nobler consciousness. Religionists must recognise the evidence which life so ably demonstrates, and voluntarily associate themselves with peoples movements and institutions with whom they have an affinity of purpose, the intellectual and spiritual emancipation of the worlds peoples.

Members of congress are well aware of the many saints, seers, and visionaries who have graced this world of ours, and each in turn have played important part in aiding and guiding humanity to better ways of life. It is to the modern saint, seer, and visionary which this modern generation must look to for direction and leadership. The advent of modern Spiritualism throughout the world indicates the desires and direction of those interior beings of intelligence and power, to establish within the consciousness of mankind the spiritual verities of life. **Psychic Sensitivity** which features largely in this movement represents a new development in the consciousness of man, hitherto psychic sensitivity cloaked in the raiment of sacredness, was curbed to suit the rite and ceremony and sensationally exploited for individual ends. So much so has this psychic-sensitivity gained prominence that in practically every university there is established a faculty for the study of extra-sensory perception, together with a society of psychical research. The activities of Dr. Chine and Soal in telepathic and mental phenomena meet with universal approbation.

The whole of the processes of life signify an interdependency and relationship which we cannot possibly ignore. This solar system of ours with its central orb constantly radiating life and energy, and all the lesser planets who in turn absorb, react, and reflect this one life, displays the unity of purpose and harmonious inter relationship of the All Pervading Life. We humble recipients of the light of truth, who in our various ways designate spiritual purpose to our ways of life must propagate to utmost advantage the universality of the Infinite Life. Hindu, Buddhist, Moslem, Christian if each adheres to the common basic truths which gave them birth contribute to the enlightenment of the human family. However, when individuals eradicate from their personalities the ideas of selfish greed, and conform to a standard of brotherhood and sisterhood as demonstrated in every manifestation of life, then we have laid open before us the means towards spiritual attainment.

Mai-Swarupa Mai-Markand most worthy founder of Mai-ism,



vital links which connect all within the One Grand Infinite Life. Swedenborg was perhaps the pioneer of **Spiritual Science**, for in his life's work we have the authority of one of the ablest scientists of his day, coupled with a "**Psychic Sensitivity**" which enlarged his vision far beyond the states of mere physical existence. It was he that first propounded the proposition that man are "recipients of life and exist as such on earth by virtue of the continuous influse of life received after its passage through an indefinite series of spheres inhabited by beings of less and more intelligence and power. "This statement conforms with modern scientific idea which attributes radiation as the basis of all physical phenomena. The key therefore to the problems of human life on earth; lies in the knowledge of our interdependency and relationship firstly with,—the living forms inhabiting the various planets of our own planetary system, and then with other solar systems; which summed up in simplest philosophic phrase "**There is but One Life, and primordial substance by which the One Life manifests in an infinite variety of forms, in an infinite number of worlds, spheres and systems**".

The security of mankind has much wider aspect than more physical states of being, even though these physical states play important part in the involution, evolution and development of the Infinite Life. Those principles which animate all true religion are born of those spiritual, angelic, and divine properties of life which are incumbent within the human consciousness even though darkly veiled by the physical forms of life. Consider the history of mankind we discover slow and steady progress towards better ways of life. In these things we witness the Grand Architect of the Universe activating the individual human consciousness towards specific purpose with the same skill and infinite precision which ensures the movements and rotations of solar systems in glorious harmonious splendour.

Having established the Universality of the One Grand Infinite Life, we ultimately recognise in every manifestation of that life, whether human, animal, vegetable or mineral represents a specific quality and reflects the will of the One Infinite Life. Chemical research has established the presence and activities of the Law of Affinity, spiritual science equally demonstrates this in relationship to the spiritual consciousness of life. Chemists bringing two or more of the basic elements together agreed conditions produce a new product of added usefulness. Likewise this same law applies in every phase of life, in whatever degree of consciousness the human principle operates the law of affinities applies. Thus environment geographical location assist in the production of the varieties of race cultures and customs which constitute our present

mankind today has greater physical knowledge than at any previous time in history. By the adoption of scientific principles to our ways of life, there is bestowed within the human consciousness the desire of ability to master physical states. Present systems of government with their economic planning laud to the highest physical wealth, which reflects to high degree the selfish greed existing in the field of human consciousness. To the religionist devolves the task of acquainting mankind with the “**reality**” of life and being; for without such knowledge any security to our ways of life is doomed.



**Mr. Joseph Headley.**

Despite the variety of our individual religious ideas, there are fundamental principles which are common to all denominations. It is important that the religionist of the future gives rational interpretation to these principles for upon this depends the future security of mankind. Religion long slumbering in ancient rite and ceremony must awake to the new world in which we live, to give leadership in this scientific age. To do this religion must produce “Spiritual Scientists” who are abreast of all modern discovery, and capable of applying such findings wisely in accord with spiritual conscience. It is entirely wrong to assume that science is opposed to religion, the truths of science may have destroyed many of the misconceptions which formed part of the old religious idea. Science seeks truth even as the religionist seeks truth, that it may be applied to our ways of life. Modern science resolves this universe of ours to be constituted of mind and matter, life and consciousness are thus primarily complementary to each other. Religion and Science are bound just as closely together, for any manifestation in the consciousness of the individual must find expression in the life and actions of the recipients. The varied degrees of human consciousness which we exhibit is conditioned by the many factors which contribute towards the individual self-conscious development. The religionist whose primary concern is the mental states of the individual, must provide an instrument to convey the spiritual influse of thought and life which will find fruition within the human consciousness despite the appearances and obstacles of the physical states of life. Only the scientist and the religionist in combination of effort produce the vital instrument.

The “Oneness” of life is ably demonstrated in every manifestation of life, whether in physical spiritual angelic or deific states there are

to show that a religion can bring in prosperity, peace, and happiness to the entire mankind. It is quite impossible to propagate religion by mere preaching and by some vain hope of a future life. For this reason, I have, during every Buddhist Lent, tried for the possession of Supernatural Powers of Jhanas and Abhinyanas in order to challenge the scientific-world and its Power, and having overcome the same, to convert the whole world-population to Buddhism. I have great pity over the suffering world, who are really in need of mental food to console their minds from the recent shocks of wars. I am fully confident that I will be able to convert them by my preaching on the Doctrine with scientific examples, upto-date similes and by putting down some of the scientific Powers. Time is the essence of my preaching tour. I am only waiting for a favourable opportunity. I have no doubt that the Christian New Year of 1956 has been fixed for the eventful period of new regime. It is dawning fast to guide the destiny of the people and I trust that the world will sail smoothly towards the Goal of Peace, walking life a beautiful and good thing, overcoming the surges of emotions, the feeling and harsh and evil mentality of mankind, thereby we shall enjoy Peace, Plenty and Prosperity herein and Happiness anon.

The present time is bad and every missionary knows that it is "hard going" for the spread of any religion; and, as I have repeatedly said, that the world is cleaning the bad people. It is a real hell and is lost in a chaos of conflicting idea and opposed interest and that humanity is in the throes of evil attendant on greed, hatred and ignorance, due to an absolute lack of inner consciousness. As soon as the evil horizon has disappeared, we shall enjoy nothing but good days. This is the natural consequence of world events. It is no fault of any one, but the causes generated by us in our antecedent births. This is the Law of Karma and the Law of Cause and Effect. Modern scientists teach that every generation of men is the heir to the consequences of the virtues and vices of the preceding generation.

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**Mr. Joseph Headley,**  
England.

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The complexity of modern problems of life arise in the man from the rapid scientific advances with the resultant industrial and social effects. This provides the religionist with an entirely new problem,

**Rev. U Po Ka,**  
(International Buddhist Mission)  
Burma.

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My answer to the first question is "yes." Religion not only secures a good existence but is in essence a mean to bring mankind together; and if the latter care to put it into practice, the disease today will be almost unknown, the misery of poverty will be stamped under foot, and the Greed, Craving, Hatred and Jealousy will be destroyed from the root without any remainder.

In order to give some general idea of a good religion, I should like to indicate some outstanding examples. The pressing necessity is how to attain peace, contentment and harmony of the diverse races and creed of the entire world and how to discuss that intricate problem by correspondence system so as to secure fruitful results at the Sixth World Religious Congress.

Owing to lack of a state religion, China with her huge population of over 500 millions souls has been continuously subjected to bloodshed which involves the loss of millions of valuable lives and billions of dollars. She has not enjoyed peace and harmony during the last nineteen years. That was after the revolution of 1911 and the abdication of Manchu dynasty. The country was restored to peace and prosperity when Buddhist dynasties of Han and Tang ruled China. The same may be said of India when Buddhists king Asoka and Guptas ruled India. In Japan, too, the country was moulded by means of Buddhist influence in 1867, when the Emperor was forced out from his retirement and seclusion to assume a sway over the country. The greatness of Japan originate from that historic date and that unprecedented ordinance. I may say that Hinduism is a religion of the forest, which has absorbed Buddhism and fosters isolation and contentment, while Islam is the Religion of Desert which encourages activity, organization, expansion, combination, leadership and worldliness. It is for the best brains of the world to choose a new system of faith, which will bring hostile camps into friendly ones, peace and goodwill among mankind; and it is for the Congress members to make comparison and to draw their own conclusion.

The world wants positive, or rather, face to face ready-made proofs



Rev. U Po Ka.

fore things are as they are. Nothing can be added by anyone that is not already there in potentialty. Just as the full grown child is already there in embryo at the time of conception, and just as the full grown youth, and even the full maturity of manhood and womanhood, are already there in their potential qualities in the newly born child, so the fullness of knowledge of what is implied by the term "world religion" will develop and blossom quietly and naturally when the full time comes. If winter comes shall spring be far behind?

And one cannot forget that although winter (in northern climates at least) bring with it a coldness and hardness that are unpleasant and often hard to bear, without that coldness, darkness, and hardness, there could be no warmth, light and a quality of soil that would yield the needed harvests.

But there can be an intelligent understanding as to what is implied spiritually and in a four-dimensional sense by all this. And what is even more important; the time has arrived and now is when it is possible for those who have the vision, the experience and the necessary understanding, to get together in some such world movement as this in order to provide a suitable vehicle of universal expression and avenue of loving service to those who are feeling out in this direction and who are somewhat inwardly prepared—a number that is steadily increasing in all parts of the world.

That number has increased largely by the fact that there has arisen in recent years a feeling amounting to conviction that what is now being offered to the hungry multitudes by the so-called "guardians" of concretised and organised systems of religious faith and belief, is unsatisfying, more in the nature of a "stone" than the living "bread of life."

It is right here I suggest that the two movement known by the name of the Ananai-Kyo, with its headquarters at Shimizu City, Japan, and Mai-ism in India, with its headquarters at Santa Cruz, Bombay, India, the two movements that in basic principles of a universal nature much in common, can served a very useful and much needed international service.

If anything affecting life generally is measured from the external, "human" aspect only, there can be no true understanding or rational and convincing explanation for anything; everything then becomes more or less, and more than less, lop-sided, misleading, and illusory. If a change has to take place in the outer it must of necessity first take place in the inner, in the mental and spiritual.

And that, it will be noted, is precisely what is happening to-day. A new state of conscious or semi-conscious awareness of things is whipping people everywhere into new forms of activity, and even revolt.

That, indeed, is the chief cause of world unrest, domestically, ideologically, educationally, economically, industrially, politically, nationally and internationally, and not any so-called "evil" or "devil."

Rightly understood, it is a welcome and encouraging sign of progress. But, like the arrival of the springtime of youth, it brings with it many dangers, and great love and wisdom and strength, based on experience, are needed, not to suppress and kill out this new expansion and expression of consciousness, (not possible to be achieved by outer compulsion anyway) but to guide it wisely and firmly into the required constructive and irrigating channels.

And that brings us to the crux of the whole subject outlined in the Agenda for consideration. For, is not a correct understanding of just how to do this, by what means, or by which way, the equivalent of that to which the Founder has referred to as "religion", namely, "A knowledge of the universal truth and the spiritual royal road of the universe?" Take, for instance, his statement "Nothing exists other than the activities of God." That of course is not a new teaching. It is hinted at if not actually stated in all the scriptures of the world's religions. What, however, is new, is such an understanding of this eternal truth as will automatically result in a transformation of one's entire life and outlook, and of society too, that is in as far as this is effectively applied to the whole or part of it.

But nothing can be forced here. This knowledge has to come naturally, from within, as the result of the force of "Growth-Promotion." It is not a question of "saving" anybody, if only because in the real and "Eternal Wisdom" sense no one is or ever can be "lost." That truth is surely inherent in the greater truth that everything in life is a manifestation of the One Great Spirit of the Universe, called by different names, and shown by the works of nature to be Infinitely Loving, Wise, and Powerful, Omniscient, Omnipresent, Omnipotent. Who is there that can point to a "flaw" in any of the manifestations of life in any of the kingdoms of nature?

And it is the same with regard to knowledge of the why and where-

have ever possessed a real demonstrable knowledge of the actual why and wherefore things are as they are, plus something of the how of this. Individual devotees here and there may be found who have had glimpses of this, but never in any clear and enduring outline and detail.

On the contrary there is abundant historic proof to show that most of the rivalry and bloodshed on this earth have been due to the conceited and egoistic notion of superiority with regard to a particular religion, ideology, philosophy, and way of life, plus, of course, the attempt to "convert" others to this view, or compel them by force.

Hence it follows that any attempt to glorify one's own particular faith or religion—meaning by the term religion there some organised system of religious belief—must fail to yield that secret to which reference has been made. Such an attempt can but result in an ideological babel of tongues and strife. So, from this it will be seen that what has been called a World Religion Congress or Federation does not mean merely the getting together for the exchange of ideas, etc. the selected representatives of the various religions of the world. Rather does the word "religion" mean something that is eternally true, something that existed long, long, before any organised system of religion or philosophy took external shape on this earth and that will exist long, long, after all such systems of religious thought and action, with their beliefs and creeds and ritualisms, etc. have served their purpose and may have been relegated to some global museum as interesting relics and mementoes of the past.

And in saying this I should not be understood as casting any disparaging reflections upon any of the world's past or present systems of religion. They have had their place and fulfilled a wise use and purpose. But new world conditions now demand a new presentation of that eternal something that has struggled to express itself, and that has been given interpretations in harmony with the conditions obtaining at any given time and state. To that extent everything in the past, as well as in the present, may be truly said to have been, and to be, part of a wisely planned and unfolding world drama.

But a crucial and pivotal part of the unfolding world drama has arrived. We see it in the changing conditions in every branch of human activity. Literally and actually most, if not all, the old things that we have been used to for generations and centuries have passed away, or are passing away, and new things and new looks and new ways of doing things are taking their place.

And this process, as the Founder has many times stressed, is from within outward, and not, as many materialistically-minded scientists, and even religionists, would have as believe, from without to within.

when his finite or minor spirit is united with the major or Infinite Spirit of God.

Man and the universe are in reality one body. Therefore man must lead his life on the principle of the life of the universe, having it reflected in his spirit.

There are two ways by which man receives the Great Spirit of the Universe in him. One of them is to study old scriptures or literatures and try to pattern himself on these.... Man has a tendency to interpret divine teachings by his own limited intelligence, but such leads to confusion. The other way is to communicate with God and proceed step by step in concert with the rhythmical rotation of the universe..... **A knowledge of the universal truth and the spiritual royal road of the universe is religion.**

There is no true path in the sphere of human intelligence by itself. It exists only in the Spirit of the Universe. Therefore, whatever is taught about the universe by human intelligence alone is artificial and transitory. Man's concept of morality, for instance, is formed on the basis of limited human knowledge. Such morality is artificial. It differs from spiritual or metaphysical morality. These two concepts of morality must not be confused. It is true morality to be obedient to the Divine Will. There is no path in the sphere of human intelligence by itself.

Learning is valuable and important, but it does not satisfy. And it is misleading to teach the way to religion by human knowledge only. There may be no difference between the words of a person who is in communion with God and the words of a person who speaks with human knowledge only, but the words of a person who is in communion with God, have divine light, life, and virtue in them.

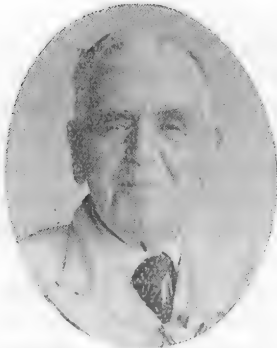
The spiritual royal road of the universe is not to be monopolised by any one specific religion. All men are to receive the truth of the universe in due time by the force of Growth-Promotion.

Now I again respectfully submit that the above cannot possibly refer to any particular organised religion. Nor can it refer to any particular school of thought or philosophy. For, if that were so all that would be necessary to arrive at that which was eternal truth and all-enduring would be to find out which of the specific organisations claiming to have this pure and universal truth really had it, and then join it and secure the secret that has been sought for in all the ages of the past, but, so far, without success.

The well known facts of life here prove pretty conclusively that not one of the past present-day systems of religious thought and philosophy,

Mr. Ernest Kirk,

India.



Mr. Ernest Kirk.

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Very humbly and respectfully I venture to suggest that any honest answer to this question must depend almost entirely on what exactly is thought to be in the mind of the person who framed this question. What, for example, is meant by such words as "Religion", "Way", and "existence?" I suggest this because it will be obvious that if one starts to consider a proposition from an imperfect, confused, incomplete, and it may be false beginning or premise, the conclusions arrived at must necessarily be defective and unsatisfactory.

It must, however, be presumed, or so I think, that what is meant here by the term "Religion" is that which has been explained on many occasions by the Founder and which, put in a nutshell, may be stated thus: "the basic and eternal principles of the universe, or the natural activities of God, often referred to by him as the Great Spirit of the Universe, operating systematically through the force of what he calls "Growth-Promotion."

And similarly, I should say that what is intended to be conveyed to the mind by the word "Way" is the method by which one can arrive with certainty and confidence at an experimental knowledge at pure and eternal truth, or "the activities of The Great Spirit of the Universe." The Founder calls this method Chinkon, and purification of the self, and perhaps others may give this method a different name. So much seems to be conveyed in the following extracts of the Founder's speeches at the Fifth World Religion Congress:

Nothing exists other than the activities of God. God has brought one and all things into existence by the force of Growth-Promotion. God has systematise all natural activities of the universe by his powerful energies, and He Himself is leading His life in the present world. The human being should regard such natural activities of God as the basic principles of the Universe, often referred to by me as the Great Spirit of the Universe.

Man is a minature of the Universe. He cannot be separated from the universe. If he is set apart he will lose his very existence.

Man is able to know of the organisation of the Universe of God

world. If we take the higher meaning of a peaceful happy existence there is nothing else that can fulfil the demand as a universal religion of love service devotion and unconditional cheerful self surrender.

In the passing before I finish I cannot remain without venting and exhausting my thought on the supreme topmost idea that has created a tempest in my brains. I mean the link that connects up the human kingdom and the animal kingdom without minding how readers would take it, I am inclined to impart this information about the link as to the belief on the subject in Hinduism referring to the theory of rebirth, least palatable to the followers of other religions. Any way it is an interesting idea at least for religious pastime. It is this.

Any soul from the moment it separates from the origin to that of the soul's return, it passes through 84 lacs (one million=10 lacs) of lives, through rebirths in one of the Hindu spiritual book called Purana the summation has been shown thus:

20 Lacs Mineral and vegetable world

9 „ Aquatic world

9 „ Reptiles

10 „ Birds

30 „ Animals

4 „ Apes

2 „ Human beings

84 Lacs

Thus it is the very same soul which has developed from the animal world to human world, through a little chattering body of apes. The great scientist Darwin is not wrong in this particular sense. As stated by Count Tolstoy "From the slaughter house to the battle field is but a step." The modern world is madly infatuated with highspeed "progress" without caring to think what it has been running after. An absent minded Professor oozing out from a Railway station rushed into a cab and ordered the cabman to drive fastest which the cabman did. After a while the professor asked "Wait, where are you taking me?" "That is not my concern I am only flogging my horses dead." "Wait take me to the telephone office, I will phone to my secretary in London, to inform me, why I have come to this city of Paris". Progress from animal killing could naturally be nothing else than men killing and there too only religion can help humanity.

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sality, love, service, devotion and surrender, of the highest importance, and if by Mai's grace Mai-ism has some day an acceptance we are progressing from God as father alone to God as Mother as well, i.e. to God as one likes and loves, God as Father or Mother or Father-Mother or Mother-Father. Yes then there are echos and tidal waves from the spiritual world and only by way of an index, neither the practice nor the mastery that spiritual wave gives us a further suggestion and a clue to the future requirements and happenings. It says, it is no perfection to stop with universal love and service restricted to only human beings.

And be happy to reflect on how God and spirit has been working, to extend the idea of love and service, even to other creatures. I had letters from several high soul friends, one Revered sister Mrs. Dorothy in India and others. I was interviewed in my solitary abode of Mai Niwas by Revered brother Woodland Kahler and Revered sister Mrs. Olga Kahler, and had a letter from Revered sister Mrs. Clarence Casque of Mexico, who wrote to the Ananai-Kyo as printed in the Ananai July issue that she has to operate as President of the International Vegetarian Union on 31st July in Paris. I am further joyful to read on the same subject, something in the "August" issue of Ananai very likely from the Penofa theosophist "In this great second stage of development, there has come to birth the idea that every human creature, the poorest, the weakest, the most backward is entitled to justice and protection." "If we are to advance, we should not draw a line between human and animal kingdom as that would be drawing a line around our own evolution."

Thus it is gratifying to me to note that Mai's grace has begun showering in the shape of so many allied activities, and for myself attribute that to the highest life long services and sacrifices of the highest merciful human working souls, let the world laugh or pull the credit to themselves. Now more relevantly to the question. The incorporation of other creatures and bracketing with human beings is an extremely happy feature for me. From an American and a Russian, or a Christian and a Jew we have risen high enough to think and start of an I. R. F. an International Religious Federation, and we are not lagging behind in recognising the need or at least the desirability of extending love and service, even to the animal kingdom. Mai bless us all and give sufficient strength to serve the world and lead them to the right path. As stated at the outset religion is the only way to secure the existence of human beings. If we take existence to mean bare physical existence, it is only religion which can prevail upon God Almighty to continue the peaceful period ad infinitum through the prayers of God's most beloved souls, God's devotees in all parts of the

gone little beyond tolerance or a little goodness here and there, with whomever you meet. Such a tiny small body of practically negative virtues can never be successful in exerting any influence of a full fledged religion. The result was most apparent to the fewest that have eyes to see and brains to think. Practically, within 20 years, there was the terrible first world war, while in the highest enthusiasm, some religious thinkers thought peace was established for ever even 20 centuries. Doubts still lingered on but there was again a proof about the inefficacy of the religious work done under the name of a universal religion, on the breaking out of the second world war. And we are under the panic of a third world war.

For them that believe in God and religion, the greatest question of questions is "why no results in spite of millions of dollars over universal religion?" Mai-ism answers that question "The whole world is enjoying richest dinners, dancing halls and parading in best suites, in the name of universal religion. But none asks or gets the idea or inquisitiveness about which bridegroom and which bride." A universal religion cannot be a mere shouting. With tolerance and goodness each one is happiest with the imagination that the bridegroom is his own son or the bride his own daughter. One of my dear Christian sisters wrote to me, while advocating universal religion "Let us all be Brothers-in-Christ." I replied to her most endearingly "So long as "Christ" remains, Muslims will fight to establish "Brothers-in-Allah." We shall have again to clarify "Christ" be treated as a common noun, meaning each one's founder only. Why not remove the root of the evil altogether and say "Let us all be brothers in our one universal God?" In a jocular way I also told her how can I call a Mrs. or Miss a brother is also a point of great nervousness for me. We have given no equally honorable place in our religions to woman mother sister or daughter. This one of the greatest drawbacks of the past Mai-ism seriously feels aggrieved for and it declares and proclaims Mai-ism means an equal religious recognition for both sexes.

Yes then the bride and the bridegroom the universal God and the universal religion or vice versa must be definitised objectified visualised and concretised and crystalised things and not airy or imaginary nothings varying from one thinker to the other.

The world is progressing as I believe it in my own way. We are progressing in the recognition of the spirit and the spiritual world. We are progressing from bitter and hateful individual religions to a universal religion. We are progressing towards greater appreciation of the feminine other half of the world and in reducing six thousand things stated in individual religions to only six things viz, one God, univer-

versal Mother or God, principally with spirit and matter. Some say the world is going from bad to worse. Some, from good to better. Which is the truth? It is all relative. The proportion of spirit and matter has been changing. The spirit devoted souls find the world worsening and matter devoted souls find greatest elation on finding air planes bomb discovery. (We can clear up any country of our enemy in eye-winking time without having to place our foot on land. Our progress even God might be wondering at. None can dare raise his eye toward us except to be in waiting for our command or to be craving for mercy.)

And the universe is at its climax in "matter", and the direction has now to turn from matter to greater and greater proportion of spirit. To use another couple of words divine wisdom has reached its height and divine love should now begin to rule the world. To speak in a third way, God should now change from fatherly ways of wisdom to motherly ways of love, or to speak in still clear words God should now act as mother with love, mercy, pity and protection.

And we try to read the index of God's will. The world developed itself in the past from unity to innumerable diversities, and is now changing its course from diversity to unity. The hour-hand of the world's clock having travelled from 12 to 6, is now turning its course from 6 to 12. Personally I am very optimistic. The world has been progressing and the clock will go on running from 12 to 6 and 6 to 12 ad infinitum from spirit to matter and vice versa. God had a much greater anxiety to keep the universe running when materialism reached the climax of disbelieving every invisible thing. Mai or Universal God commanded angels and spirits to establish greater contact with the ignorant and blind and obstinate world and that branch of working has been working under the new name of spiritualism showered over the world, since about a hundred years. "Do you want a proof of some existence outside your mortal pigmy eye? Well, take it in abundance Explain this phenomena, which I show you." This is one branch and the most important thing is to believe or at least to be stunned at the conviction of our entire inability, to explain the simplest working of the world. That humility **may** some day generate "faith" in God. Let us turn to religion to understand God's will. If a census were held, about the opinion of the wisest religious men, I think there would be a tight majority in favour of a universal religion as against individual religions. The cry was raised in 1893 when Americans convened a Parliament of all religions in Chicago. Religion is a growth of the slowest rate imaginable for decades to gather. No definite conception has been formed of what should a universal religion mean, and it has

an aspen leaf does not shake without God's will" is the sweet devotional way of expressing the truth of our complete dependence on **him**. The philosopher denies the reality itself of this world and all its activities. Some bring in the idea of reflexion or say an echo not going to the extreme and of wiping out everything as a "**delusion**" but any way the greatest atheist finds it too hard sometimes to dismiss all the various theories, unless he too becomes a fanatic of the reverse type, who won't keep his eyes and ears open to anything that smells of invisibility and unprovability. Let us leave them to their own happiness.

"Delusion" theory will be too bitter a pill to swallow "reflection" is some thing. Some ancient philosophers have imagined the thinking man to be as it were confined in a dark cave with his face turned away from the opening. At the opening stands God who forms pictures on the shining surface in face of the confined ignorant who sees only the reflexion of what God playingly wishes him to think. He believes in things that he sees as realities, but they are nothing more real than things we see on screens in a cinema picture. In my most practical rustic way of assigning values created out of a strong desire, not to encourage classing differences between various theories about invisible and unprovable truths, I take all these theories of "delusion" "reflexion" "echo" "divine will", to only signify one thing viz, that man knows nothing, can do nothing and is nothing except what God Almighty wishes him to be or to be doing. Mai-ism says "delusion" idea of philosophers, "God's will and God's play" idea of devotees, and "good or bad luck" of the common laity, and "chance or incidence" of an agnostic or an atheist. all put together in a melting pot gives you the residue of man's nothingness. The only escape from the infinite varieties of miseries that befall mankind is to develop the mentality, (without being overwise and obstinate, to be first satisfied) of seeing the said nothingness or unreality about all things and happenings. One saint being asked how he was able to have such a wonderful suffering and bearing power said "from the moment a calamity befalls I am picturing before my eyes its end." Mai-ism takes an intermediate position and states this world phenomenon is a real unreality or an unreal reality. The two notions cannot be entirely separated and proved. Thus how far readers agree with me is no anxiety with me, especially when my religion of Mai-ism is all inclusive and most reconciliatory and I return to the idea of an echo or a tidal wave from the spiritual world. Yes, just as an index to a volume shows the contents thereof in one page only, we have indications of the divine will. Of course they are only matters of faith and belief.

I believe this universe to be a playing platform of Mai the Uni-

## Answers to the Agenda from Overseas Friends.

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Mai-Swarpa Mai-Markand,

India.

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Religion is the only way, and that alone is true religion which lays down the lines for the said purpose, and of which the first-most aim and object is securing the said existence taking every one of the words "secure" "existence" "human beings" and "creatures" in its broadest meaning.

This question pulls the thinker to march ahead most swiftly instead of whirling around the too well and repeatedly discussed subject of human beings **alone**, and opens up an entirely unusual topic of relation ship between human beings and non human beings viz, creatures. I so often think the world of ours receives certain waves of thought from the spiritual world from time to time, when all the best thinkers begin to think, if not in the same way and same conclusions, at least on the same subject.

In actual reality although it is not a provable thing for human man made logic, and is a matter of unspeakable experience alone, we human beings have at least to think if not believe certain beliefs and truths laid down by the highest spiritual souls in the past of different religions; while therefore my personal religion of Mai-ism does not make it indispensable, that every Mai-ist **must** believe in God, and lays its minimum to be living of universal love and service to all mother's children, I am naturally tempted by such an intelligent momentous question, to say something about different beliefs and opinions leaving the readers to themselves deal with the stated substance, seriously or lightly, believing or scoffingly, as their own spiritual development goes.

Yes then it looks as if this world were merely echoing what is being thought over in the spiritual world, unfortunately with a delusion about thinking and doing everything ourselves independently. "Even



Mai-Swarupa Mai-Markand.

**Answers  
to  
the Agenda from Overseas Friends**





Scene of Ananai Headquarters.



## CONCLUSION

by Rev. Yonosuke Nakano,  
Founder of Ananai-Kyo.

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I have expressed my opinion in every way, but the main points are that it is religion to convey Great Spirit who administers heaven, earth and the creation straightly to man in spiritual way, and that this earth will be made sacred by the harmony of Will of the universe and the heart of human beings and all other things. There will be spontaneously born an ideal path there for human beings. Human beings and all other things should be obedient to Great Spirit who is the true Parent of us.

In this world, it is impossible to manage any thing as Will of the universe wishes with only human abilities and materials. A way to secure the existence of human beings and all other things is only made to be born by clarifying the fundamental principles. Since Will of the universe is the origin of human life, it is human beings' situation to proceed on with the said principles.

It is the main idea of this conference to clarify what the situation of two thousand five hundred and eighty million human beings which is considered from the situation of the universe is, and to clarify how to be in harmony with the universal atmosphere by uniting the spiritual side of the universe and the physical side of human beings.

Therefore, it is decided to publish in the report such as satisfy this idea selecting from the submitted opinions. We received many opinions deliberated standing above religions and sects, and after summarizing them to find a conclusion, I have found my thinking agrees with the point that human beings can secure their existence only by dint of religion.

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# **CONCLUSION**

by

**Rev. Yonosuke Nakano,**

**Founder of Ananai-Kyo.**



Rev. Yonosuke Nakano is seen in practice of "Chinkon" (Soul-tranquillization)

to have divided the universe in main parts. Every thing in the universe is to be reflected in one's own heart if his intelligence is practically applied to Will of God of the universe which is taken as the foundation. As this is World of God, it is possible for man to receive all spiritual things in his heart, namely, he is able to understand the matter of the great celestial sphere. In short, it is represented as religion to clarify the matter of activities of nature and the principles of the growth-promotion. Consequently, education must have those three elements, the sun, the moon and the earth as its foundation. For this reason, I take it that this is moral-education. And it will meet the intentions of God. An individual person's teachings are depended on morality, and not religion. It is the time for one to be in communion with God when he comes to be in obedience to Heaven's Will prudently with a feeling of gratitude. Even though one has learned many things, the attainments are not spiritual. Those are of his intellect. Everything in the world is arranged to be known to man, if he receives Divine Will. God is only one, and He brings all things into existence. It is truth and Will of God that all the matters of the universe are made to be known to man if he communicates with this One God.

How happy we are being born in this world which is World of God! It is the time for us to communicate with God when our wishes for Divine protection on us and Glory to God are rising of themselves in our hearts, and we are leading our daily lives with a feeling of gratitude. Everything is an issue of Will of the universe, namely God. First of all, I wish the whole human beings of the world, we brethern, act on the Divine Principles of Cosmic Law, and receive God for the establishment of world peace. I am ready to receive God praying to Him and live together with fellow-creatures in conforming myself to Divine Will.

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acquires the divine-virtuousness, he will be able to know Will of God only by looking at colours. I call this is World of God because there are existing divine mysteries there, even one of which is far beyond human imaginative power. If one wishes to receive Will of God in his self, he needs to acquire the divine-virtuousness of the colour of blue by the power of the soul of wisdom, he will immediately know Will of God of the colour of blue as supreme-virtuousness. For the colour of red, it is needed to acquire the divine-virtuousness of fire by the power of the soul of courage, and it is possible to receive the divine virtuousness of the colour of white by the power of the soul of emotion. The colour of yellow is that of the earth. It is fixed that man reaches at supreme-virtuosness only when he acquires such a divine-virtuousness. It is called "combination" that those four are joined together into one power to be active. It is capable to know Will of God by looking at the discriminated colour of the world with the power of combination. All men are being guided in their blessed daily lives knowing Will of God by the mysterious colour-discrimination, which is out of man's intellectual power. Human beings are provided with such happiness as this. Notwithstanding this, being far from the colour-judgement, they are depending on intelligence and morality, and have built up a world of selfishness. And such a disturebed world is now advancing on at top speed. In the present world, namely World of God, it is fixed that man is able to know all the matters of the universe in case he has received Power of God in his self. Man is a son of God and His temple. Therefore, God guides human beings spiritually and mysteriously with His virtues and graces. If one thinks of it based on his knowledge, he will give a scornful laugh at it, but such a man deserves to be pitied. Man should make it the real intentions to transmit Will of God on earth with prudence when he asks divine ideas by means of "Kanagi".

It is possible to make the nature of a thing clear. Looking at the colour of an ocean, one will know what the state of the universe is. The time is known by the colour of a mountain. The circumstances of a village are found by the colour-discrimination. The colour of a flower tells the time. At the culmination of the colour-judgement, the thing itself of a tree, or an animal, or any other things is found in each colour. The nature of man is expressed in the colour he likes. In this world, even a man's spirit is judged by means of discriminating the colours.

In case the activity of the growth-promotion of the universe is in colours, the spirit of every part of the activity is expressed in its corresponding colour. The flag of five colours denotes God's intentions

of truth of the universe. Truth of the universe is mysteric and exquisite, indeed.

The mental founction which is cultured by the tenet is named the applied law. It has a power to purify all things on earth, and it comes from the truth of universe. A man-in-God and man of theosophical intellection must preach the doctrine to human beings following in the truth of universe. One who is instructed the doctrine, is to lead all men with the tenet, taken from the doctrine. Doctrine is the axiom and tenet is the application of truth.

Regarding the concrete expression of the tenet, there are the Three Sacred Treasures in Japan, which are the three divine symbols of a string of curved jewels, a mirror and a sword. The tenet is symbolized by those three things. The Three Sacred Trasures are the essentiality of the principle of moral-education, and they symbblolize the spirit of the universe. A flag of five colours is hoisted at an auspicious ceremony. The five colours denote some rough divisions of the universe. Blue symbolizes heaven; red is fire; white is water; yellow is the earth and purple signifies the combination of them. The combination of heaven, earth, fire and water is manifested by the colour of purple. Every different colour made by assorting these five has its own meaning. Each colour of these thus made is manifesting Will of God of the universe. Anything is found what it is, being judged by the truth of heaven, earth, fire and water. When various colours are assorted with the foundation colours of these five, such assortment of colours conforms to the truth of the universe. It is possible to discern the matters of this world by colours. The colour-judgement is the established method of God. For instance, one's countenance looking pale tells that he is ill, or when one talks, if his face colours up, it tells that he is angry. Anything in the universe is to be comprehended by the discrimination of colours.

In Japan there has been a sacred instrument called "Amatsu-Kanagi" instrument of colour-judgement. Four colours of heaven, earth, fire and water which I stated before are applied in this instrument.

In the year, spring appears in the colour of spring; summer does in the colour of summer; autumn in the autumnal colour. The five colours appear in the morning and evening glows. If one is able to understand the discrimination of colours, he will understand God expresses His Will from necessity in the colours of glow. This is a matter of spirit, and not a theory or a reason, or human learning. In case one obtains the divine-virtuousness of colour-functions in his spirit, he will be able to judge what all colours are showing to his mind. If man reaches at the culmination of colour-judgement, that is to say,

atmosphere; the universal and the human. Sometimes the two spirit-atmospheres contradict each other. The human spirit-atmosphere goes against the universal spirit-atmosphere to produce an evil spirit by war, or by raising a competitive spirit among people, or many other strifes. Therefore, whatever tenets and teachings are taught, every thing will end in a counter result being affected by the activities of the evil spirit and other reasons. In consequence, the tenet must be taught in accordance with the circumstances of the times.

The doctrines, which men-in-God of olden times preached, were appropriate to the then circumstances. A tenet which a man has made is apt to turn into a man-made-religion. Such an one is a superstitious, heretical religion. However the tenet of it is expounded in beautiful words, it is but a dead teaching. Because, a tenet is given life only when it is spiritualized with Will of God of the universe. As man is a son of God, he will know then Divine Will when Spirit of God and his spirit are united. Man is to be born in World of God by birth and is made to know Divine Will.

Grand Divine Art is a spiritual technology to spread Will of God on this earth by means of a divine process. The sentence "Truth produces truth" signifies that a man-in-God establishes some doctrines after he is well acquainted with Truth of God of the universe. A man of theosophical intellection must teach it as a doctrine, not saying it is the thing itself of truth. Because, if a companion to talk with is a man-in-God, truth will be living, but those who have no knowledge of truth will not understand unless it is taught as a doctrine. What a man-in-God once told has become in this world what is expressed by the word 'principle', or 'path'. A doctrine will be brought to perfection by Power of God through the spiritual growth-promotion, and teachings coming out of it will give benefits to human beings. Consequently, the significance of the universe and all things must be taken as a doctrine.

There is neither goodness nor evilness in the truth of universe, but in the tenet it is said that spirit-subjective-body-subordinate, that is, spirit-first and body-second, is goodness, and body-subjective-spirit-subordinate is evilness, but there is neither absolute goodness nor absolute evilness. For example, to be obedient to Will of God is said to be good, and not to be obedient is said to be bad. It is also said as evilness that man kills another, or that man strifes against another. But goodness and evilness are the names for such conducts as are only in the human world, and such words are uttered as a means to lead people. Such a judgement on goodness or evilness is only an instrumental way which is used in the human world to clarify the doctrines



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The cosmic world consisting of heaven, earth and all other things, is expressed by such words as "World of God", "Great Spirit of the universe", or "Will of the universe", and these are also expressed by the word Divine Path. It is a merciful and venerable intention of God to have sent such a person as called man-in-God to this world, whom He took possession of so that the person might give divine teachings to the people of the country where he was sent. A theosophical man of divine intellection, that is, a man who is in communion with Will of God, must tell the doctrine to all men. It must be done by Grand Divine Art to clarify Will of God of the universe. Grand Divine Art I mean is the metaphysical great technology of World of God, that is, Great Spirit of the universe. Man will be able to do the divine-art naturally if his heart, conduct and speech are equally clean, and he has a feeling of thankfulness, self-consciousness and a belief after taking Great Spirit of God into consideration. A tenet will be then established when Will of God is transmitted to all men by means of the divine-art. This divine-art is a mental technique. It is possible to know Will of God by means of the divine art. Therefore, the divine art is venerable, indeed. There is some so-called divine-art, which was devised by human knowledge. It is possible to know the fundamental principle of that this is World of God by way of the divine-art based on Will of God of the universe. A man of theosophical intellection is a person who transmits Will of God to human beings, and makes it a divine doctrine. This doctrine is in some case taken for truth, and it depends on how to teach the tenet to bring human beings into heretical ways. Therefore, the tenet must be taught in consideration of the circumstances of human beings and the universe.

Will of the universe is the origin of heaven, earth and all things. Truth is Will of God, and not substance, formless, incorporeal far beyond the human imaginative power. A man of theosophical intellection looks through the world of truth and makes it known to men by telepathy. In case he intends to tell about it, he has to interpret it in human words. What he has found in the world of truth is a doctrine, and when the doctrine is taught, it is called tenet. In short the truth of universe is represented as God. Therefore, man can never know what truth is unless he comes to be in touch with God. As it is impossible to explain truth so easily in the human world, it is interpreted into the tenet through a man of theosophical intellection.

The tenet must be given according to the state of world affairs and the situation of human beings. There are two spheres of spirit-

Will of God is represented as truth. Moral-education must be done in this truth. The activity of the universe is not formalized. God leads all men with truth in innumerable ways. Such instructions as "What to do", "How to be", "Do kindly", "Do with love", are the law of human morality, and not of the truth of universe. Man is unable to lead his life which satisfies God's wishes if he leaves off His Mind as God is leading His daily life of truth. People until to-day have had a faith in certain teachings as a golden rule and have rejoiced at the sacred words they listend. Such golden texts must be spiritual treasures for them, but not spiritually active, and do not keep up with the daily advancement. The world of spirit I mean equals to the life of the universe, or the activity of God, or His intentions. That which brings Will of God into man's heart is only regarded as truth.

One who takes this truth into consideration based on human intelligence and keeps the doctrines of old religious scriptures as truth and sticks to them, is not depending on the real truth. If he studies and comprehends them by his own intellect with his mind bound up in the world of knowledge, the doctrine remains as a precept, and not the thing itself of truth.

Truth is represented as the aim of the universe. As there is some aim, truth is daily active. Finding a part of truth, one is delighted in it and feels to be relieved, but many of what thus found will disappear. Such is not faith, and it means that he is only spending time playing with the truth of God. He is captivated in the golden rule that I stated previously. As he has not known the truth of universe to the bottom, he wanders from the subject and has a wrong faith. Some scholars think as if they have found what God is after their researches on the ground of their theories, granting that what they consider is the universal truth, but such a view has been decided with their own ideas, and so it is not available for human beings. I do not think it is all wrong, but it is only a stage to enter in World of God.

Such is World of God, so it can not be thoroughly understood by human intelligence. It is spirit-elevation to lead a life or the ground of the truth of universe with a thought that there is a venerable sphere which is called World of God. It is possible to communicate with Will of God only when spirit is raised. In this sense, it is desirable to study historical matters and many other things thoroughly well, but such a study is only an academic attainment which does not communicate with World of God.

of universe some thousand years ago is not remaining as it had been. The truth of universe, which I call by the name of religion in other words, denotes the natural daily life of the universe. Such as directs people "what to do," or "how to be" is a teaching to restrict them. Such a teaching is not of truth. The teaching of truth is that of the growth-promotion of the universe, and it is represented as religion to expound the principle of the growth-promotion. A religion which is preached by human knowledge is of not truth. There is neither what is called goodness nor evilness in the truth that I state seeing from the world of spirit. The thing itself of Spirit of the universe is the principle of the growth-promotion. Therefore, the religionist must know that it is not a real religion to instruct people what goodness is or what evilness is. Such a religion is one of human-made. It is also wrong that a religionist is captivated in his own religion, thinking it the best one and the only one designated by God.

Man's mind is in the state a nothingness before he begins to consider. Mental activity starts then in such a state of nought to form one thing in mind. At the same time it comes out to appear to be active turning into a spiritually embodied being. It is very hard to explain this spiritual action, but it acts in ultra-micro-movements, and all the activities of spirit are to be concentrated in this state of nothingness. One's mind is united with Spirit of God when his mind comes to be oneness with something of God. Like this, one's mind is entirely empty before anything comes about in his mind as it is quite different in the human world. In case goodness or evilness is found, he has already come in the human world.

There is found a certain activity which comes about naturally in the state of nothingness. It is God's help to one's spirit. It is a worthless one who writes in books or scriptures what he says is Truth of God, and is captivated in them with his mind bound up and has no power to have a consideration on others. As he binds up his own mind, being stuck to what he is interested in, he is unable to realize Power of God. It is useless to have a belief in God with such a frame of mind. There is naturally existing the truth of universe in one's zero-mind. God is daily leading human beings to the truth just as it is in His life, considering the state of man's spirit, the circumstances of the world and the times. Therefore, Life of God is daily appearing in thousand ways of application of truth. It is to know God and have a belief in Him that we lead our lives under God's instructions along with His life, to be active considering Divine Mind, uniting Will of the universe which is the life of the universe, with our spirits and our lives with God so that we may set up our aims of living on earth.

influence the others to endeavour to get the same happiness. I will end this little and modest message with my ardent greetings of Love.

My beloved Asiatics Arabs, Chinese, Hindus, Japanese, Maories, Malaysians, Mongolians, Persians, Philipinos and all whose name I do not know, you all are my dear and beloved Sisters and Brothers.

My beloved Americans, my beloved Indians, you all are my beloved Sisters and Brothers.

My beloved Africans, Negroes of all Nations, Bedouins, Moors, you all are my beloved Sisters and Brothers.

And all you members of the white race, of my race, Arians Romans, Semites you all are my beloved Sisters and Brothers. From the depths of my soul I love you. GOD bless you.

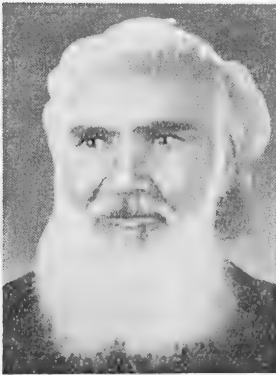
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**Mrs. A. M. Lorenz,**  
Switzerland.

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### **H. K. Iranschaeher's Message for the Peace of Mankind.**



**Rev. H. K. Iranschär.**

In all times of crisis there have been great Seers and Prophets sent to Mankind; it is most regrettable that very often the importance of their messages was not recognized until long years after. Once again the world is confronted by great problems. The world should not pass H. K. Iranschär by, for he has a great Message for us human beings. He shows us in a visionary way what sort of development mankind is heading for and that, if we do not exert our wills and power to stand up against it, a terrible awakening will sooner or later be the result.

H. K. Iranschär has a profound knowledge of the human mind, of the Eastern as well as of the Western. He has discovered what till now has been missing in our western part of the world, viz. the Synthesis of true Idealism or rather the Ideal Realism which is so necessary to our world of today.

This knowledge, of what is lacking in the West was gained through his study of the Eastern Wisdom together with his experience in the West. He has built up this knowledge on an impartial, nonconfessional

and international foundation.

For many years, H. K. Iranschähr has studied the causes of distress and unhappiness of mankind, the decline of culture in the world, especially in the West. He, as well as other well-known Thinkers, has repeatedly pointed to the fact, how very necessary it has become for the western peoples to change their way of thinking and to accept what the East has to offer them. H. K. Iranschähr is convinced, that even if all culture and material problems of the East and the West were to be solved, this alone would not bring the nations and peoples nearer to each other, neither would World Peace be secured. Only a new form of Education, spiritual approach and mutual understanding can unite the peoples of Earth in Harmony and Peace.

H. K. Iranschähr explains the mistakes in Eastern as well as in Western Culture and he also shows a way, by means of which Humanity may yet be saved and how universal culture can be built up anew. (see: "A Path leading to the Future of Mankind," "Mankind and Culture in the New Age"; "The Foundation of a New Education"; "The Salvation of Humanity"; "How are we best able to help?" etc.)

It is no use mistaking the stern reality of the times or of seeking refuge in pleasant dreams! We are unable to stop the onward march of Technic in the world. The thirst for so called "knowledge" replaces the thirst for true knowledge and wisdom. Everything in these days is judged according to its practical value. But material and worldly views cannot make people happy nor can they secure World Peace. It is just the reverse. The result of worldly development alone breeds a doubt as to the certainty (reality) of Spirit, in undervaluation of Truth and Error, of Reality and Unreality, of the very foundation from which Humanity derives its Being and of human relationship altogether.

The comprehension of the "why and wherefore" of "Being" is here the question. To the wise man, the rise and fall of nations is no meaningless circle of events; for him, the history of the World is a reasonable process with a beginning and a completion, a sensible and ever evolving development: That is to say, the raising of the "lowes to higher," from the material to the spiritual.

H. K. Iranschähr says: "A perfect Law is ruling the universe, a gradual progressing, a never ceasing change and development. Man too, as the Image of GOD on earth and bearer of powers of the great world, is subject to this law. No one, in these days, can deny this law. If we look closer into the needs and difficulties of our present Age we must acknowledge that the world is undergoing a huge changing process! We are not living at the "Ending of the World" but at a

"changing of World"!

There is no question of a complete destruction of Humanity but rather of a complete change in the mentality of Mankind, a changing of present day culture into one than embraces all Humanity. Human life and world history are made up of Divine Activity as well as of Human Activity. Mankind is not being led along an uncertain or accidental course. There is a plan for our world and its peoples, which is behind all external happenings and it is this plan which is coming into expression.

H. K. Iranschähr continues: "The battle can only be waged in Spirit beginning with the search of the essential. In reality Humanity is suffering from spiritual distress. All material distress, that is to say, ignorance and lack of knowledge, true knowledge and wisdom, is the real cause of all the failures and unhappiness which besets Mankind. It is this lack of knowledge that leads people to a wrong way of thinking, to false opinion and a wrong way of living.

Wrong thinking is the root of all unhappiness in the world; it leads to misuse of free will and so to a false way of living. It further leads us to the breaking of and misuse of the laws of creation and development, by which the lines and destinies of Mankind are guided. The present day conditions in the world are a living proof of these facts"!

In conclusion H. K. Iranschähr says: "To day Mankind stands before three possibilities viz.;

1. The total destruction by a new war;
2. The intervention of GOD in the form of earthly and atmospheric catastrophies;
3. Conversion and transformation"!

With the present weapons of destruction another war would doubtless mean a complete wiping out of all mankind and culture.

This salvation of Humanity depends on its spiritual development. Spiritual development means the control of Spirit over all conditions of life. The creative Spirit, which is the true essence of man, the Divine Self of man, has not yet the control over his life; if this were so, a lasting peace would preside and Mankind would be leading a life of happiness and harmony. Only this can give us true human freedom.

Spiritual knowledge alone is able to put Mankind on to a religious, ethical and moral foundation within his present existence.

H. K. Iranschähr believes in the possibility of a complete change as well as in the spiritual rebirth of man. This can only be obtained by means of a proper education.

This change is nothing else than a change of thought and of a

spiritual concession to all good. First of all, a change of thought is the most essential Thing, for thoughts are the motive power of all our actions.

The world shaking occurrences of our present day are mighty signs of the beginning of a new age and the renewing of the world, a warning signal for everyone to change and convert their ways of thinking as well as of living.

The most important thing is the perfecting and awakening of the "Divine" in man. The perfecting of oneself morally is the beginning of all perfection. Each one of us is responsible for the ascent or decline. In the same measure that Peace abides in the heart of each one of us, Peace will abound in our world.

This Message is truly a necessary one for us all to day. What is it other but a battle between good and evil? The victory of Spirit over Matter, of Justice over Power, of Hope over Desperation, of Love over Hatred!

Will Humanity listen to this warning, lest we become the sufferers of to-morrow?

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**Mr. Samuel S. Shapira,**

U. S. A.

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It all depends what kind of religion. Some religions have brutally destroyed human and animal life. Others have protected them. A great English thinker once wrote that religious wars have killed off fully one hundred million people. Remember the Crusade Wars between the Christian nations of Europe and the Moslem nations during the Middle Ages and their destroying results to masses of people and their lands. Study the awful slaughter of masses of people in the many millions in the European Wars between the Roman Catholics and the Protestant nations of Europe directed by religious objectives and leaders that wiped out nations. Recall the fiendish slaughter of the Jews of Spain by the Roman Catholic Church; how these victims were tortured on wheels



**Mr. Samuel S. Shapira.**

and devilish machines for cruel torture by priests and monks of this cruel Church for refusing to accept a false religion, their property and wealth confiscated, and the rest of them driven out of the land in helpless despair in the name of the Religion of the Cross. Think of Adolph Hitler's hate of all Jews and his fiendish murder of millions of innocent good Jewish people through the religious hate false religion engendered in his heart. Think of the sacrifice of children upon the fiendish alter of the God Moloch in Asia's antiquity, and of children to-day in South America being thrown alive in flaming fire by frenzied worshippers of false religions. Is there security to human beings in these religions? This is the great tragedy of false religions. We that are of God of Truth and of Humanity cannot fellowship with murderers and fiends in religious Garb. God know them not. God denies them and their false religions. It is time we faced the truth and spoke the truth with courage and sincerity and convictions.

And yet, consider the ancient religious laws of the Hebrews in Palestine who forbade selling one's land to another forever and required all lands sold to be returned to owners on Jubilee Year every fiftieth year. Whose laws required that the farmers leave the corners of their farms unharvested so that the poor could enter freely to pick their food from the fields without price. Whose ethical prophets demanded justice, charity and benevolence and freedom from oppression of the rulers and people of their land, in the name of their God. Here were examples of security for the people brought about by religion.

God is not concerned about religious ceremonials and rites. Fraternal orders have these for people's entertainment without religion. But true religion is concerned about human behavior and relationship that is just, human, honorable, and in accord with the Golden Rule the chief commandment of true religion.

And our divine Creator and Ruler has equal concern and interest for all human beings alike of all nations and races as His Children. He finds no delight that some are very rich and many others wasting away in suffering poverty. He does not consider this His order. He wants an order for all to thrive in and progress in for the development of themselves and His divine kingdom. Behaviors obstructing this are Satan's behavior in opposition to God's will and purpose for humanity.

True Religion must provide security for the lives and fortunes of all human beings and kindness for all animals not destructive to human beings. Unnecessary cruelty to animals do not occur among true religious people.

True religion opposes oppression and injustices that cause suffer-



ing to others. It demands a social and economic order with peace, abundance, and security for all alike, and equality for all world-wide. It calls upon the rich and powerful to cease animal greed and selfishness and obey the Will of God as taught in our Ten Commandments. Realizing this to be a democratic age, it invites Kings to volunteer to change into Presidents of Republics for life and that their successors be elected by the people for 4 or 6 year terms of office. This is a reasonable solution of the problem. It hurts no one and is in harmony with progress.

Humanity's Religion dedicated to Truth as foremost does more than simply offer security to all people physically, without which religion is meaningless and futile. It gives the people a higher and finer culture and civilization, inspiration, inner peace, vision, sense of beauty, contentment, happiness, and bliss that is heaven within one's soul and riches greater than gold and earth's possessions. It is the true tie that binds God, Great Spirit Masters, and all human beings into a linked eternal fellowship that will build the cooperative divine kingdom upon earth and prepare the people for eternal progression and happiness here and hereafter to fulfill their designed destiny as immortal beings in God's great Universe.

All Japan is now ready for Humanity's Religion of Truth. What a great destiny for the people of Japan, China, and India. First the seed, then the tree, then the big branches with abundant satisfying fruit. Spiritual cultivators wanted for a great spiritual cooperative enterprise for God and all Humanity.

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Mr. Albert J. Mettler,

Canada.

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Although I do not consider myself an authority on theological matters, I will attempt to answer the question on your agenda "Is Religion a Way to secure the Existence of Human Beings and other Creatures?" Not only would I answer this question in the affirmative, but I would say that Religion is the **only** way. It does not really matter so much what religion, because every one of the great religions has definite advantages over others, and in any of these religions is it possible for a righteous and sincere person to attain salvation. It may be true that most religions of to-day have certain obvious shortcomings,

but these would be non-existent, if the teachings of their great founders and avatars were followed exactly as they were intended by Christ, Buddha, Mohammed, Zoroaster, Confucius, and others.



**Mr. Albert J. Mettler.**

religious groups. Above all, tolerance of the other person's religious opinions is important. Fortunately, we now live in a much more enlightened and tolerant age. Bloodshed in the name of religion as practised in former centuries by fanatic religious groups does not sanction the action—the taking of human lives is a mortal sin, no matter how religious the intentions are.

But even on a much smaller scale, rivalry between religious groups is not good. Even between Protestants and Catholics—both of which are supposed to belong to the same basic religion, Christianity—there is much intolerance in every country.

I am glad you stated at the end of your question “..... and other Creatures?”, because I believe that the second important requisite for the future existence of humanity is universal adoption of Vegetarianism. There are two major reasons for this conclusion: First of all, we have the serious World Food Problem. Particularly in countries with a shortage of productive land, government leaders and agriculturists would do well to keep in mind that the same area of land, if cultivated with fruit and nut trees, vegetables, grains and berries, yields many times the quantity of food and can consequently feed several times as many families, than if wastefully used for the raising of livestock for the purpose of slaughter and meat-production.

Secondly, abstinence from flesh foods renders the people more docile—they become more humanitarian, peace-loving and tolerant. If these qualities were to be found more commonly all over the world, then there would be no danger of future wars. I would like to repeat that, in this respect, the people of India—and in particular the Hindus

—provide a laudable example.

There is no reason whatsoever why, through adoption of vegetarianism, through combined effort of more tolerant and humanitarian thinking, and through the teaching of higher ideals in every school, all other nations cannot become more peace-loving and follow the great example of India. In so doing, the barriers of exploitation, over-commercialism and super-materialism—as found in America to a greater extent than anywhere else in the world—will of course have to be broken down. Only then will the noble aims of the Ananai-Kyo be fulfilled.

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**Dr. Alfred Hy. Haffenden,**

England.

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I think that the answer to this question is Yes: especially when one considers Religion as being an endeavour to bring Human Wills into harmony with the One Will of the Universe, the Divine Will, God's Will.

Human Beings and all other Creatures can never be truly happy and in fully stable equilibrium unless they are harmonious with the Divine Universe.

Until such Harmony is on the whole attained the existence of Humans and Creatures cannot be said to be fully safe or perfectly established.

And as no activity except religious activity can really bring about that Harmony the correctness of my affirmative answer to the Agendum question now stands logically proved.

It would be well, however, to add a few remarks.

The answer that Religion is a Way to secure the existence of all Creatures implies that being religious is a universal and completely natural state and attitude. This state is that of dependence upon God, the attitude of reverence toward Him, the position of desire and seeking for harmony and union with Him; and so, as far as possible, harmony and union with all other Humans and Created Beings.

The supreme indispensable place of Religion and all religious phi-



Dr. Alfred Hy. Haffenden.

losophy can cesily be seen from these considerations.

The work of the World Religion Congresses is accordingly valuable in this age of growing world unity and unification and consequent seeking to end war and make peace.

Mr. Evelyn Thompson,

U. S. A.

The definition of the word "religion" as it is given to me from the "Voice of the Heart" is quoted below :

"RELIGION. Religion is your soul's striving to know its own being. Religion is the desire to grow as your own soul knows it can grow—into the likeness of the source from which it came. Religion is Truth asserting itself, wanting to be recognized so that your soul can grow into harmony and health. A healthy soul is one which is in harmony with itself."

How can man know his own soul unless he is individually taught from the source of eternal good? How can man tap the source of eternal good? By THOUGHT. Reach with your mind toward your highest concept, conscious of your desire to be taught Truth. You are then in a state of preparedness to receive Truth. Now ask the questions you wish to be answered. The answers will be produced in your mind, and you will be aware that they are not your own answers. Write your answers down on paper. You will have a record for future analysis and reference. Date the answers so that you may follow your daily growth. By writing, you place your body into physical action, thereby engaging mind, spirit and body, the trinity with which you were endowed, into integrated function.

It has been said that man's credo has failed him. It has not. The same truths exist but they are still being offered in terminology too outdated for the present. Man has lost the art of LISTENING to the truths of the Teacher and is not learning them in a manner which can work for him today. It is no more foolish to modernize the presentation of Truth than it is to travel in the most modern of conveniences. The pace of the world has changed. It is the age when man may hear Truth spoken to him within his inner parts.

How can you know which of the incoming thoughts are good and which are not? When you reach with your mind, ask to be taught

only the highest good in Truth and Love. You are taught to discriminate from the beginning so that you will recognize what is and what is not true wherever you meet it.

This is a Do-It-Yourself religion. It requires daily attention to be perfected, just as any great gift does. Appoint a specific time each day in which to make contact with the source of Truth. Truth and Love are the HOPE OF THE WORLD to find peace without the destructive use of the atom. Man is looking for a miracle. Here it is. The vast source of all intelligence is open to man. This simple method must be investigated thoroughly so that it can be pronounced "scientific" as it truly is.

There is nothing which cannot be learned from this source. Each individual is taught according to his own needs and his latent talents are uncovered. Consciousness is filled where that is necessary and falsities are cast out. This two-way communication for learning directly at the source of eternal life can become a continuous liquid flow of thought.

After an individual has been thoroughly taught the basic truths and how to use them, he can be taught to contact other planets of life.

Albert Einstein said, "The mind can proceed so far upon what he (man) knows and can prove. There comes a time when the mind takes a leap..... call it intuition..... and comes upon a higher plane of knowledge, but can never know how it got there. All great discoveries have involved such a leap..... There comes a point in every man's life where only intuition can make the leap ahead without knowing precisely how."

It is a wonderful thing to be able to express our thoughts on religion, so it is with heart-felt thanks that I salute my brothers of the World Religious Corresponding Congress in Japan. I hope and pray that we shall indeed have such a congress here in the U.S.A. My mind and heart are with you, both in this congress and in the building of the Federation of the World. I am 100% for it. I am individually taught that the Federation cannot come into being until man has learned the basic truths individually.

The World Hope Club is an IDEA received the method described in this letter. It is not to be confined in any way, not even to be organized, except mentally. Anyone who practices this method of inward teaching and promotes it, automatically belongs to The World Hope Club. There are no fees or dues. Membership is absolutely free and accessible to everyone.

Mr. L. G. DeGaris,

Australia.



In 1936 I made a 'Master-Key' to illustrate my philosophy of reality. The evidence of God in Man being fourfold: Life, Religion, Economics, Marriage. The fourfold attributes of consciousness of God being: Soul, Heart, Mind, and Strength. The fourfold keys to impact environment being: Grace, Love, Wisdom, and Health. The environment being Time, Labour, Land, and Capital. I have not found it possible to separate the attributes, the evidence, the keys, and the environment, in fourfold being. Religion relates to one aspect of impact of God who is spirit, through Man who is spirit, on the mortal persons of the human species. Man spirit lives on in survivors. In the course of my work to interpret economic realities and root causes I have come to see that economic law, hideously disguised in debt-finance, is, nevertheless, consistent with the law of brotherhood. No 'organised religion' can take the place of personal fourfold surrender to the Will of God, by faith.

At November 1950, I reached the generalization that human life is allergic to other realms of life. The four kingdoms being mineral, vegetable, animal, and human. The problem of religious relationships with other creatures, calls for understanding of God's Will in differentiating orders of life. It has seemed to me that each order of life has, its cycles, relevant to the human cycles through birth, marriage, and death. Spirit survives while the species lives. There are some guiding principles for human relationships. Fourfold love of God, and equal love of neighbour. These cannot be organised. Precept, such as the fatherhood of God, implies practice consistent with precept. The test of religious fidelity, therefore, is the putting belief to the test of experiment. Those advocating the brotherhood of Man, must see the Will of God, the fatherhood, at work in economic law. Economics is the environment in which man lives, moves and has his being, humanly speaking.

Human relationships, therefore, call for religious precepts consistent with brotherhood economics.



The Rev. Edward P. F. Stubbs,
England.

In regard to your great question tabled in the Agendum: "Is Religion a Way to secure the existence of Human beings and other Creatures?" my own contribution is as follows:

In the first place what is meant by "Religion"? If it is meant that religion is one or other of the great organized self-styled "religions," I believe that any contribution such a view could make to contemporary world problems is hopelessly partial and inadequate. For each such "religion" views itself as unique and naively adequate, and as being a rival and destined conqueror of every other such "religion." Further, we have seen the sorry state of society during the periods in history when the great official religions held practically undisputed sway. It is unlikely in the extreme that these official religions as at present constituted in their entirety will ever again have the opportunity of forcing their solutions upon humanity as a whole for at least two great reasons.

The first of these is that the need of humanity is so urgent and so great, and that any answer to this need must of necessity be Universal and Global. The interests of no one section, however much a majority can be considered adequate. Therefore the essential feature of "Religion" as a principle of Coherence that freely binds-together (from the Latin word "Ligare", to bind) must be considered as basic.

The second reason is that ALL the separate "religions" are at present involved in a vast world struggle between two wholly conflicting Philosophies—that of Materialism versus the Spiritual interpretation of the Cosmos. Materialism views all things externally and in isolation and therefore exalts material and physical power as supreme. The Spiritual view which is the ONLY ALTERNATIVE is that upon which ALL THE SEPARATE RELIGION rest. It is their COMMON BASIS.

I.e. That despite all appearances of contraries and of opposites, the entire Cosmos is a UNITY. In other words that there is ONE SUPREME GOD. And that this One Supreme is not only Transcendent (or eternal and independent of the manifested universe), but is also Immanent. That is He, She or It (whatever Name we give It) is in every Atom from the infinitely Great down to the infinitely Small as its sustaining Essence and Reason for Being.

With this mighty Spiritual Basis for Thought we realize that the Spirit of the New Age is one of Harmony and Goodwill (or Love),

mutual respect and deliberately practised Tolerance and Interstudy. Further the Goal of Religious Faith is seen to be the twofold one of yearning aspiration after ever fuller union with and realization of the ONE SUPREME, and combined with this primary goal of Divine Union, the expression of such an expanded consciousness in ever less and less prejudiced and sectional Compassionate Service towards all Life about us, bringing every human being, every creature, and every atom within the scope of our love and understanding and acceptance.

This Concept of The Whole in the One **MUST** come or humanity is doomed; but **IT WILL COME** for it is the Reality and not just a Theory. However it must also be realized that it cannot be imparted to mankind merely intellectually and rationally. For in reality it is the fruit of an expanded mind—expanded by spiritual initiation, through aspiration to and invocation of the Supreme One Who is beyond all human thought.

My love and greetings to you and to all who love and serve and seek the Great Light!

Mr. J. W. Kaiser,

Netherlands.

What Men and animals alike are used to do is to exert themselves to make living **forms** survive. It is the way of the jungle and unfortunately it is the way implicitly accepted and followed by the majority of human beings, in spite of the lofty doctrines of so many **forms** of religion.

It hardly occurs to us that serving the sake of Life is **not** identical with serving the imagined interest of living **forms**. This is not really a paradox, we are simply unaccustomed to be conscious of this fragment of truth.

In consequence of it, however, each living form does not only exist for its own sake, but also and rather primarily for the sake of Life which animates it.

Therefore through all ages the higher forms of Beliefs have taught the necessity of self-sacrifice, but the kind of sacrifice was unfortunately greatly left to be determined by institutions (powers) who did not truly intend to serve Life, but either their own (form) interest or that of some ideal (ideology).

Thus the crude willingness of human beings to bring some sacrifice has continually been abused for the sake of all kinds of worldly objects, politically or pseudo-spiritually, instead of being led to a true and beneficial **SERVICE OF LIFE**.

Nobody can give a definition of Life. The only thing we really can say in truth about Life is: that **Life is a state of Service to GOD**. And this, alas, is hardly ever realized.

If Life is a condition, a state, in which creatures are placed in order to serve GOD, it is evident that **NOTHING BUT ACTUAL SERVICE OF GOD CAN SECURE THE EXISTENCE OF HUMANITY**. Animals are bound to their instinct to serve within the restrictions pertaining to their existence. Human beings, however, have a degree of liberty which enables them either to be true to their essence (core) or to betray and deny it, abusing animal methods to lead a human existence.

Now in speaking of Serving GOD, I do not identify this with some form of creed or religion with its ritual, customs and standard behaviour. For there too, **Form** rules instead of Living **Spirit**. With Serving GOD I mean the willingness and readiness to sacrifice what seems directly beneficial to the maintainance or preservation of the bodily existence, whenever the benefit of Life demands it. Instead of inventing **mental conceptions** of GOD's Will, a man so living gradually learns GOD's Actual Will concerning him at a given moment in the circumstances given.

This indeterminable, system-less religion is the only true Religion existing. All other so-called religions are nothing but crystallized forms, dead husks, in which one time the living spirit of the so-called "founder" dwelled.

The Religion which deserves the name religion, that is: binding again (to God), cannot be a system of doctrines and standard behaviour. It can only be a willingness to do whatever the Moment demands. And this cannot be realized until Man has relinquished all self-determined "service of God" and has become silent and receptive, willing to sacrifice the ways of predilection for the sake of the **WAY** towards GOD.

It seems obvious that if ever a Man really devotes his life to this Service of Life, he undergoes by doing Gods Will **THAT TRANSFORMATION** which so many religious and mystic systems pretend to be able to bring about, whereas the practice through the ages has proved that in spite of all good will in all countries, there is nothing but war and strife and unhappiness and..... betrayal of the beautiful creeds people pretend to follow.

To me it seems that the terrific Crisis now prevailing practically everywhere in the world, is the sad result of shameless unfaithfulness of nearly all peoples to their specific deepest Selves.

Therefore I am sure that nothing can be so conducive to securing Human Existence on earth as to be faithful to our deepest selves, instead of compromising continually in order to avoid suffering, in order to attain a certain self-determined goal, and so on.

Every being has its own destination which he cannot possibly **know** until he reaches it. The only thing we all **can** do is not to counteract the power that is leading us to our destination. Every self-willed pursuit violates that Guidance and forms an obstacle that can only be removed with blood and tears.

The attitude of the soul in undergoing its fate determines the receptivity which GOD requires in securing human life on earth and in leading it towards its final destination.

I hope that in using clear terms and in avoiding all specific terms of religious systems, I may have served the friendly and peaceful object of your congress.

Dr. Mani Bhattacharjee,

(Founder-President, The Central Society of Artists)
India.



Dr. Mani Bhattacharjee.

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Taking the broader view of the aspect, it is not, until we come down to Natural Religion, compromising with the Revealed Religion and Established Religion prevalent under the Globe. Not until, we realise the importance of Humanism over Religionism, Immanence over Bigotry. Not until, we prepare ourselves to act upto it in the form of its immaculate conception. Not until, we practise and develop a Universal Spirit of Sympathetic Tolerance, and rule out the wide diffusion of genuine Religious Experience. Not until, we get over the myriad differences in the manifestations of religion, and shelve our exclusiveness towards other diversified religions, Not until, we overcome the influence of

mysticism in religion, and our bondage in blind faith. Not until, we desist from our motivated strivings to achieve Global dominance under the existing circumstances, in the foreseeable future. Not until, we resort to establish the deep Fundamental ONENESS, emerging out from the realm of beliefs to that of Experience, the Experience of REALITY, as the emblem of TRUTH-ETERNAL, condescending beyond the circumspect sphere and earmarked range of Revealed Religion. Not until, we inculcate the insight to behold and perceive the subterranean perspective of True Religion, out of the essence of so many contesting religions, engrossed in splitting the ONE and the same Unit, regionally, into different chambers, under different directions, attempting to edescrib the same Indescribable fact which is ALL-EMBRACING, ALL-ENCOMPASSING, the verdour of which, the Radiance of which leaves no room for us to think in any other form, than the form of Natural Oneness.

Our present Religion came out of Mysticism, so to say. Never HIMSELF has the LORD come to deliver Religion to Mankind, on Earth. Religion came to being subsequently, through ages, for the spiritual elevation of Mankind, through HIS negotiation. That is what we say. That is what every Religion believes. HE manifested HIMSELF in Climax as well as in Anti-climax. He made Heathens. He made Saints. To those who speak and to those who are speechless, HE is the Omnipotent FATHER having the same obligation, same interest, and the same consideration for both, and for all. HE sent HIS Messengers when He liked to send them on Earth, to deliver His Words and Deeds, to us. Some came as Prince, Some as Shepherd. None two ever came together. They left Their Influence behind for the Mankind to adopt as Religion. By this process Each of them showed the path unto Him, but with one fundamental oneness, that He is within, He is without, He is in Ions as also in Atoms. The mankind has the LIBERTY to find HIM out in any way, he likes to do so. Where has He said that a particular religion can find Him out, and not the particular FORCE embodied in every religion, viz LOVE (AHIMSA), can do so. Has He not said that SERVICE TO HUMANITY is SERVICE UNTO HIM ?

Let us drop all arguments, and sit in quietude, just to think within ourselves, setting apart the sacred learnings of Religion through the vendetta of scriptural exuberance, its mysticisms, its legacy of different Messengers, at different times, the high and low ebb of its prevalence, the statistical following of one in preference over another, the grandeur of one's form of worship over the mediocrity of the other, its temperamental serenity over spiritual hollowness, its incomprehensible ifs and

but, why and whynots, its conglomerated interpretations and all the rest allied to it; are not there the pitfalls of Revealed religion in Religionism, in Pragmatism, in Polytheism, in Proselytism, in Puritanism, in age-old cliché, in Ideological Dogma, in Ideologistic Bigotry, in Religious-bias, in coercion, in conversion, in disillusionment? And do not these constitute a moral set back to the progress and achievement of any true religion worth the name? Are they not the malisms that are outgrowing in numberless facets and forms, commandments and dictions, to confuse the psalm of Life? Are not these the elementary factors that keep the ANIMAL IN MAN dormant and living, in the name of religion?

We all know, that we are the sons of the same Father; we also know, that we are to LOVE each other. It needs no elucidation. Yet, we do not do that. We care not to do that. More so, we can not do that. Why? How many of us have put our heads to solve this mysterious WHY: How many of us could solve it? When, equivocally, all the religions of the world could solve the mystery of God's existence, could say, that He is One and the indivisible One, could say, "I and My Father are One", could identify, Who came out of Him, and when, could establish His Omnipotence, could solve the spiritual salvation, and ensure Eternal Happiness, could even lead us to Him, how is it, that they could not subdue the animal in man, they could not foster Universal Love amongst Mankind and all other creatures, they could not enlighten the world with the right incentives of their religious prescriptions. Is it, that irreligiosity has overtaken the citadel of religion? Is it, that the cardinal principles of fundamental religion, have, so long been mispreached, misnomered and misprised? Or, that the human beings are suffering from the pestilence of idiopathy, and are lended in dilemma.

Will you not agree with me, at least to some extent, when, I make bold to say, that the present day religions are more or less, the outcome of IDEOPRAXISTS? Will you not accept, Sir, that polycracy has crept in religion. Predominantly, in many parts of the world, religion is implemented as policy. Under no cannon of human or spiritual justice, the same is submerged in politics, is subservient to politics, is sublevated for politics. Whereas, Religion is a divine weapon to serve God, it is serving the devil of horror and destruction. Whereas, true religion of any kind, is to serve peace, it is causing war. Where is the good of such a religion or religions, under whose banner, antagonism is preached, horrors are perpetuated, human hatred is predominant, jealousy is pronounced, and God-fearingness is conspicuous by its absence.

We say, we have faith in every form of religion, revealed religion, of course. That is what it should be. Yet, we find, now and again, to our utter dismay, that we have become unreasonable in preaching one religion over the other, and against one another. We always make a capital of the doctrines, at least the best part of them, yet, we miserably fail to accomplish any of them. We preach them well but take no intention to practise. We vouchsafe them for others, but not for ourselves. We take religion to our convenience, as long as it helps us in building ourselves in the material plane; but when, the spiritual aspect of it calls for obedience, and attention, we try and escape it, under one or the other pretence. We become scape-goats of our religion when we venture to countenance the world fast moving to its desecration, towards its sacrilege, towards disintegration, its detraction and prevarication. We hold the torch of religion in one hand, and with the other hand do such acts which have neither any assignment nor any sanction under its purview. We blow hot and cold at the same breath. If we could understand Religion well, at any time, and did not play with it, no war could ever have taken place, no ruthless atrocities could have been perpetuated in the history of mankind, no hatred between man and man could see the dawn of the day, no creatures could be killed for the pleasure, and eating of mankind, hurly-burly state of affairs would not have been the ever increasing cause of human unhappiness all over the world. It is evident, therefore, that there is a serious crux, somewhere. It may be in the religion, it may be in the religionists, it may be the formulated dogmas, it may be in its overbearingness, it may be due to the regular Tug-of-war that is going on amongst the various religions and religiosities. It may also be that the human trend is undergoing promiscuous phase of extremism. But nevertheless, Religion remains to be the antidote paganism. It emulates Love and Peace. It is foremost in avoidance of destruction of any kind.

All the above, I have said with an open mind. It is my straightforward submission to the Congress for thought and consideration. Unpalatable they may be, yet one has to face the fact apart from its sentimental significance.

Present day form of religion, as it is, not the religions themselves, as much as all that, can not be considered 'a way to secure the existence of human beings and other creatures.' We are following the shadow of religion, not its substance. There is an arrogance in the air. The climate of religion has become too hot to bear. The preponderance of religious academies is disrupting religion of its purpose. We hardly find God in religion other than the apostles. The surface

of every religion is being brushed through agencies much against the cost of harmony. Every religion is out to say that it is nearer to God, than any other. Plurality, in religion, is inimical to ONENESS.

Save exceptions, here and there, to what I have said, let us go a step further and see how dictionary defines Religion, what is its derivative. How it is related to our existence and why can we not do without it. Are not the Ignaro and the Heathens existing under the bounty of Nature under the protection of God? Are not the rest of the creatures existing on the bosom of this Universe, more happily perhaps, under the same protection, without religion? Who only the superior mankind has fallen prey to the crusade of diversified religions? We know for certain that God is Omnipresent, God is Omnipotent. With or without religion, He is with his beings. He is constant in Nature and Natural beings. He is here, there, everywhere. Yet our pursuits are so redundant, so variable, so conflicting in nature and form. If, with the good sense prevailing in us, we can concentrate everything into one, in mind and matter, we can bring in that sublime sense of oneness, we take to heart more seriously, and sincerely, that no religion, on Earth, is ever born to wall up lovingness and harmony amongst mankind, overnight, the Earth becomes the Paradise, the all pervading insecurity of existence vanishes, our problem is solved.

Dictionary defines Religion as such: The recognition of supernatural powers and of the duty lying upon men to yield obedience to these:

The performance of our duties of LOVE and OBEDIENCE towards God: Piety: Any system of faith and worship: sense of obligation and duty. (Chambers's Twentieth Century. Edited by **Reverend** Thomas Davidson.) An improvement on it, as we call it in accordance with the times, is the Oxford Dictionary which writes as follows: 1. Monastic condition. 2. Practice of sacred rites. 3. One of the prevalent systems of Faith and Worship—**all are the same to Him**. 4. Human recognition of superhuman controlling power and especially of a personal God entitled to obedience, effect of such recognition on conduct and mental attitude. 5. Action that one is bound to do. The Latin root in both the cases, remains unaltered. It means "**to bind**". Everything above is very clear, comprehensive and smooth. Now, for the purpose of analysis, let us take to logic. Let us be rational. The root implies the tree and its branches. The root is 'to bind.' Whom are we to bind; where are we to bind; when, we delve in diversification, on the very root of unification. Binding, which is the other form of security, is maligned with diversity, which is the indisputable form of disunity. Where we are to place the horse before the cart, we have

placed the cart before the horse, instead. Yet, we refuse to mend our strivings, yet, we ignore to bend our yearnings, we try to work out the unworkable, and make a mess of human and God, and God in Human. It is thus, that we hold Religion above Humanism. It is thus, that we neglect thinking, or accepting, that there is no God apart from Nature, or the Universe; that the intelligent, and creative principle of the Universe, pervades the Universe itself, that everything pertaining to mind and matter, are the manifestations of one absolute being, we call God.

I have my say in the momentous matter. I have enough of spontaneous outburst of my humble feelings. I have transgressed the limit of precision. I may be an object of ridicule to many, who understand Religion better than I do. I feel, I must draw the conclusion in terms of my own realization. I have my religion too. But that does not matter. I suffer no dogma. I vie not the religion of others. My ethic of religion is the Religion of God, the Religion of "Love", "AHIMSA", Humanity, to the best of what I can. I wish not to get God, in any faith or form, if it does not give me peace within, and all around; I pray not to get God, if, He can not give LOVE in me and mine. I have struggled for existence in this world, for over five decades. Today is with me. If there be any tomorrow, if I am to continue my journey, any further, if, my pilgrimage is yet to be prolonged, let me loose no heart, let me loose no hope, let me aspire and strive, however vain, it may look to be, however impossible, it may tend to be, however ridiculous, it may appear to be, to see the birth of a NEW RELIGION, the Religion which will BIND the elements of Universe, and ipso facto, hold their existence in security.

Because of all that I have said, about the present-day religion, so far, is it to be believed, that we the human beings, born in state of nature, can do without religion? Yes! To one extent, we can. If, we can transform Religion into "LOVE" (Ahimsa) as the Divine Religion, profound and protective, both for us, as well as for other creatures. It will extinct the incubus of hatred and destruction. It will enshrine the new World order. It will make the enjoyment of mortality more enjoyable, with the bliss of God, on Earth.

The long-drawn question now arises as to how can such an idea, more imaginary than practical, more theological, more philosophical, simple, yet untenable, comprehensible, yet unfeasible, be entertained for any consideration, and discussion in the Congress of World Religion, where experts and incarnations are expected to shed light on Religion, in weightment of the bulk of scriptures they hold, the profundity of wisdom they possess. With what effective instrument of

imagination, and with what stretch, can the different faiths, their rigidity of forms, festering conventions, unimpeachable dogmas, exalted mysticisms, past masterly miracles, blindness of following, valuable commandments, their nots and nevers, be merged into the oasis of a Universal Religion, even if it is held in the heart of hearts of every sane-self, and his realisation is, that the summam bonum of all the religions on Earth, is "LOVE" (AHIMSA), I humbly submit to you, Sir, that let all the Faiths remain as they are, let none fault who thinks he is right, let none loose what he has, let us not say, which Faith is better, and which is best, let us not hold any brief for any one, let us talk in the terms of bargain, let us add to what we have, by initiating the move of acceptance to the world, the underlying code of every religion, its ethic ad valorem, ad vivum, viz Love (Ahimsa). Just as the other facets, forms and forces sprang up from centuries behind, let the RELIGION OF LOVE (AHIMSA) emerge out of the present century, ad majorem Dei gloriam, to dawn the Era of Golden Age, once again.

I appeal to you, Sir, to give me a little more of your patience to allow me to sum up my contribution with a few more words to say. I thank you, Sir, for the privilege.

I wish to repeat, God is ONE and indivisible. So also let us have ONE WAY of existence in God. Let the tributaries of contesting religions find their way in the Ocean of World's religion. Based on this, let everything else follow. Let every individual have his own faith and worship. Let the accepted principle, that all the Faith and Worship lead to None else than HIM, be put to practice. Let all our religious concepts in the comity of Nations, follow the one way traffic to LOVE (AHIMSA), forgoing it to materialise from its principle to precept, from its fundamental to following.

When the world was rising from the heathendom, when the world's vastness could not be encompassed, it was a larger world, one was unable to account for the other, it behoved us to live in the religions, we had. To-day, the World has become quite smaller. The days of yore are no longer existing. There is marked enlightenment all over. We are able to account for each other. We have made drastic changes in many phases. Why we not try the same in our religions too?

In the glorious consciousness of the emancipation of the world, in our neo-cosmic platitude of emanating ONE WORLD, let we, the BEINGS of our LORD, resolve on the altar of this sacred Congress, that above all other religions which the mankind has practised till yesterday, let us revive the all-embracing, all-encompassing RELIGION OF LOVE (AHIMSA), here and now, for the security of human beings and other creatures for their existence.



**Sri Vasant Ramkrishna Waphgaonkar,**  
India.

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The religion is defined as—one that brings the units of the society together and helps to lead them the peaceful life. It is the root of the tree-society. The root of religion helps this tree of society to flourish and blossom. It supplies the food like Mercy, Love, Equality and Brotherhood. This substantial food helps the society to have an easy growth. Can there be tree without root? If there is no root, there is no tree—No religion—then no society. The religion teaches man the exact and correct way of living and so he clings to the virtuous and golden principles like Peace and Equality. The life can not be moulded without religion. It will be wild and cultureless. It will be hollow and its existence will no—but a burden. So to have correct impressions and to guide him, the lamp of religion should be lighted to make his heart gleaming with Happiness and Peace. The religion has served this purpose till this day and it will not fail to prove useful even in future. The religion is a tonic for society.



**Sri Vasant Ramkrishna  
Waphgaonkar.**

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**Mr. M. P. Thyagarajan B. A.,**  
India.

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It was Shakespeare, a dramatist, who compared the world to a stage on which so many beings appear, play their part in life and pass into oblivion. In the stage of the world the actors forget the dark room and the preparations they had there. Even they forget themselves to be actors playing the roll of a Raja, a hero or heroine etc. Invariably every one retires unsatisfied with a hope to have happiness somewhere. The thirst for happiness and removal of pain form the main cause for all our activities. Even eating and drinking and procuring materials for the same, are all for removal of hunger and thirst. The activities multiply as dissatisfaction increases. Is it the end and aim of life?

Who has solved the problem of this mysterious cycle of birth and death? It is Religion. It is the wisdom of God. It is God as it were.



Mr. M. P.  
Thyagarajan B. A.

The word "Religion" is derived from the latin *Religere* which means to bind. What binds? Whom does it bind? and why? Religion binds us with rules, laws and injunctions in order that we may not have pain, misery, suffering—bodily, mentally and spiritually. Now are they not requisite factors for the existence of human beings and other creatures? All have the experience of bodily and mental suffering. But few know what is spiritual suffering. Just as the process of digestion of food is not being felt by us but yet know that we subsist on food, we are ignorant of the real self or God within, which is vitalising

our activities. Remember it does not determine the nature of our activities. Religion is thus intertwined with the fundamental deep-rooted craving of man to exist in Bliss. All religions aim at that goal. I shall here explain how Vedic religion explains the way to secure the existence of human beings and other creatures in happiness and harmony.

The four Vedas form the main scriptures of Hindu Culture and at the end of each of them are found the philosophical portions. They are named *upanishads* which mean, that which will have to be learnt under a Guru. The lessons contained in them are supposed to have been taught by a guru to a group of disciples. Various Gurus have contributed their own lines of thought and experiences forming various *upanishads*. The main subject which each one of them has dealt with in the *upanishads* is the "Life of humanity." Life appears to have no meaning in emerging as it were from an unknown source, existing for a period of activity and passing into oblivion. If life is thus a meaningless madness there can only be chaos, confusion, strife and struggle. To redeem humanity from such a stage the Rishis or wise men who thought over the problem in all serenity from a secluded quiet place in forests found a solution for the sufferings of humanity. *Upanishads* contain the results of their valuable research on life and consequently the science of living.

They have stood the test of so many thousands of years and anyone who shall not be satisfied with an uncertain existence can find a possibility of a transformation in body, mind and affairs in the study of *upanishads*. They in short teach the scientific laws of progress and

well-being. They enable one to eliminate defects of personality and character, understand other people and improve one's conditions of life. It develops efficiency and self mastery. It teaches self treatment through relaxation for help in mind, body or affairs. But yet they do not give a set of regulations or commandments to follow. The basis of human well-being is alone given so that it should be useful for man of all places, of all times and of all types to chalk out a plan of living for each one of them on that basis.

The basis of human well being is to learn why we are, what we are, where we are and what we can be. The future possibility ensured by the scriptures for every human being, if understood properly, shall not allow one to be satisfied with the life of uncertainty. The thrill of happiness sought for in things and persons will not last long. Life after all seems to contain only a series of experiences. The happiness or otherwise of life depends then on how the experiences are met with? Experiences are indispensable. In meeting an experience there are four personalities in man which strive for satisfaction in it. The four personalities the physical, mental, intellectual and spiritual cannot be satisfied at the same time. An object of experience which is pleasurable for the physical body may be painful to mind. The intellect sometimes is not satisfied with the experiences of mind. Necessarily life becomes unbearable if there should be always dissatisfaction in any one of the personalities. But one is prepared to sacrifice the physical pleasures for a mental satisfaction. An intellectual plan is required to be fulfilled at the cost of much physical and mental peace. The satisfaction of the spiritual personality in man seem to be the highest bliss even at the cost of other inconveniences. So, seeking of the highest happiness which satisfy the spiritual personality lies in the capacity to transcend the cravings of physical, mental and intellectual personalities. Health, happiness and well being do not drop into our lap without effort. They have to be worked for. It does not come by wishing and inaction. It comes only by willing and action. So Vedanta is not for being idle or weak. Only a manly individual can live up to the vedantic ideal of life. The import that woman should not read Vedanta only signifies this truth that certain amount of manliness is required for control of body, mind and intellect to approach the spiritual satisfaction. It may be one of the reasons why Vedanta is not studied at this age of degradation in Vitality of health, wealth and prosperity. Unlike those days when the knowledge has to be learnt from a guru, the scriptures are now available in print. They are read at leisure moments out of curiosity to know what they are about. Because as there is no strength of character required for grasping the significance of the

words in Vedanta, it does not interest a hasty reader. Necessary pains are not taken, required sacrifice of certain conveniences are not made to learn the supreme art of living through a proper Guru who is both learned in scriptures and practical in his own experiences of living a happy life. The conveyance of truth in Vedanta must come from a higher level of understanding to a sincere seeker who is expected to be vigilant and virtuous in his character. So then the text books were called Upanishads, because the knowledge imparted by them is one of becoming and not a mere understanding.

Every one is in a process of "becoming" through experiences. The series of experiences alone constitute life. The very purpose of life is evolution. Progress in evolution can be effective only in freedom. When this progress is hampered by aggressive instincts in man, painful conditions occur. There are three primal instincts in man under which he is trying to evolve. They are the instincts of food, sex, preservation of self as identified with body, mind and intellect. Man will have to cut himself free from these instincts to enter the new life of immortality and bliss. Only with the help of a greater power than the instincts man can free himself from out of them. Vedanta points out that supreme power is within you. That Divine Power which is latent in every one has to be awakened by self-discipline, self-correction, purification of mind and heart. Some measure of pain has to be endured to part with the selfish tenets of the lower instincts and to become aware of the Infinite Depth and Breadth of one's own inner Reality.

"How to get at the Freedom?" is now the problem. Now at the present age nature has done the necessary rituals for men to comprehend and be reminded of the futility of possessions in mundane life. Every one fully knows that at every moment he is at the mercy of rapid changes around. The information of accidents, cases of murders, thefts and daylight robbery enumerated in the News papers make man shudder at the uncertainty of life. No need at the present age for a Himalayan Guru or Vedic literature to indicate the phantom nature of the world around. Laws are made every day to constrain man to moral living. Man is made to be aware of his pockets and of himself in traffic now-a-days. There is also the awareness developed in man due to the competition for possessions rampant in the world. College students know full well that their education has no value either to earn money or to have a real culture. With the hoarding of money in business pursuit, there is the fear of speculation. Thus men are taken aimlessly without even time to plan a definite goal for themselves. No plan for improvement appears to ensure peace or prosperity. The Voices of Religions ask men in such dejected mood to surrender to the

feet of a Lord or an Avatar. When every individual is made to exert himself to get a little happiness in life and is in dejection and uncertainty, any amount of promises for mere surrender will be of any use. Vedanta it is that gives courage to the individual at this stage to rise up above the situation, whatever the nature of the situation may be by pointing out the real nature of his individuality. Vedic lore from Rishis points out the real Satchitananda nature of man and the disillusionary nature of his bondage. Taking courage in their assertions men can progress along the line of life those authors have lived and enjoy their experiences of bliss and happiness.

From the numerous upanishads available, it may appear as though they give different methods and point out different goals. They are only varied expressions of the same truth. Even in the treatment of the ailments of body methods of healing are numerous. One patient may respond to allopathy, one to Homeopathy, one to metaphysical type and the other to a mystic type. If so how much more varieties of treatment should there be in the removal of the ignorance and Consequent illusion in man. The richness of instructions contained in Hindu culture catering to the needs of the different personalities in man need not confuse any one. Only a poor man who cannot appreciate the richness and Vastness of different apartments in a palace can get confounded to be in that atmosphere. The main aim of all the upanishads, scriptures and puranas as well is to strenghten the consciousness in man and awake him to the realisation of his own real nature by which he can successfully face any situation or experience. In short the evolution of man is for the consciousness within him.

At the level of humanity the consciousness has evolved as existence, intellect and bliss whereas in-stone it manifests as existence alone, in plant life as existence and intellect in as much as they react to external conditions of heat or cold, and in animal kingdom as existence, and intellect in as much as they feel for their children and rear them. From humanity the super man is to evolve. In the human level consciousness manifests only in the waking state and to a certain amount in the dream state at intervals of unconscious state of deep sleep. The moment a being stops its expressions of awareness of the outer or the inner world, that being is considered as dead. The immortal state of a being is the state of living consciously as "conscious" and to be fully aware of the Pure conscious Centre in it. Such a one is a super man or God-man. Call him an avatar or a God incarnate or by any name Rama, Krishna, Buddha, Christ, Mohamed etc. Thus a Narendra became a Vivekananda. A Sidhartha became Buddha. Any human creature has the heritage to become a super human personality by perfec-

tion of the subtler instruments within by Sadhana (i.e.,) regular practice of meditation.

The place where one stands in the scale of evolution is determined by the integration which one has achieved in his body, mind, intellect. The more advanced one is in the scale of evolution, the more one is able to control the instruments of body, mind and intellect. Only then man can free himself from the aggressive bondage of the lower instincts in him. For that, no one method can suit all. Because he who is unable even to control his body and keep it from drowsiness cannot take up meditation and meditative path. For him the path of Yoga is given. He who can feel for others and is of emotional type being conscious of mind can do well in Bhakthi Yoga. He who is partly emotional and partly at the physical level can evolve from Karma Yoga—Doing service out of love for others. Then comes the purely intellectual path of Vedanta for those whose intellect is sharp to grasp the subtle truths. Though these different paths appear to be different in classification, each of them comprises the rest to a certain extent; because at the human level man cannot be wholly conscious of body or mind or intellect alone. As we are now dealing with Vedanta, we shall see that all the four paths are incorporated in it. The intellectual path, Gnana Marga is a conscious understanding of the statements of truth given in Vedanta. To consciously get convinced of the statement one should have some amount of appreciation in the authority which propounded it. Thus to begin with, the aspirant must have Bhakthi in the sayings of scriptures and in the Guru who will be able to explain them to him. Having the desire to learn, one must try to live up to the injunctions of the Master. The path of practice as dictated by the Guru becomes the Karma Yoga the path of action. The path of yoga is the continuous linking up of one's own desire to that high purpose which he is seeking. Thapascharya becomes the path of yoga. The conscious experience of the truth forms the final path of Gnana Marga. There is no supremacy of one method over the other or one creed or cult over another. They all aim at disintegration of body, mind and intellect. After the achievement of that purpose all paths culminate in that experience of Reality.

The tragedy of Religious life is that men stop with the path alone. Though you keep the car in the right road you must see whether the wheels are rolling and you are progressing in your journey. So also an aspirant must see whether he is progressing in his path. Sages have given full description of the mile stones in the spiritual path to watch one's progress. Though electrons and protons are not seen except by a few scientists who experiment upon it, people believe in them. Why

not believe in our own self about which sages have given assurance that we can feel and experience it? Unless there is a sincere belief in the sayings of sages and until strenuous practice as instructed by them can give certain amount of the feeling of progress, Religion or Vedanta will have no meaning. Animals have no Religion and men who do not feel the necessity for it are to be considered only as belonging to the animal kingdom. Only he who feels the thirst for the supreme knowledge can be a right adhikarin (fit person) to study Vedanta; else in other's hands it will be misinterpreted and quoted for criminality.

The daily study of Vedanta, Swadhyaya is insisted upon as a requisite sadhana both for the benefit of the reader and for others as pravachana. They are not like novels written in imagination arriving at a suppositional tragedy or comedy in life. They are as it were spiritual diaries noted by intelligent students while they received the knowledge taught by a Guru. In a diary we note certain suggestive words to remind us of our engagements. So also the words in Vedantic literature are only suggestive in their meaning. The understanding of it means experiencing the thrill or joy conveyed by the words. If I say I am suffering from cholic pain, the man near to me will feel the amount of pain and understand fully my experience. If I convey the same to my friend through a letter, he will not feel a similar experience. So also the experiences of the Guru as he gives expressions to them will be available to the student who is able to hear him personally near at his feet. So they were named as Upanishads fit only to be heard under the feet of a Master or Guru.

To prepare the mind of the student to its full awareness fit to grasp the supreme truth, the upanishad begin with various types of upasanas. Just as a child is moulded in the womb of the mother, outgrows its limitations and comes out to see a wider world, just as a chicken outgrows the shell of an egg and bursts forth, the aspirant must do upasana and must transcend its limitations when he is able to perceive the universe as one whole. How awkward it will be if a lover all on a sudden stands before the beloved and extole her! So futile will be if the Guru should open the book of knowledge before the student as soon as he comes to him. The Guru has to teach the disciple the thrill of joy which he is experiencing by the knowledge of the self, the supreme Reality. It can be expressed only in few words which can serve as a medium for conveyance of the experience. The words cannot define the experience. We can show at best the nature of our emotions love or hatred in few suggestive words. Those only who are able to be in sympathy with our emotions can understand it even then. So also unless the student prepares the mind to be in unison with that of his

master, he will not be able to feel the experience expressed by the Guru in suggestive words called mantras.

The upanishad begins with an invocation sung by both the Guru and disciple. They invoke Varuna, Akasa etc., because mythological Gods were not known to them. Invocation too is not like a common prayer in the form of a request. It is to invoke the spirit within to come up to the level of understanding the Truth. When we approach our son we invoke the spirit of father in us. When we approach our mother we invoke the spirit of son in us. When a man approaches his wife he invokes the spirit of a husband in him. Besides it will be in conformity with the prayerful attitude of the disciple who ought to have been addicted to it in his younger days by tradition. A tender plant has to be replanted in another place with the mud around its roots, so also the disciple must have his previous practices of invocation and prayer before he comes to realise the oneness of his own self with the object invoked. The shanti portion of the prayer is done three times because they have classified the obstacles that may come during the course of learning as three, one from unknown causes, one from known causes and one from within. The obstacle that may come from within the innate nature of the disciple is his inquisitiveness or laziness. The disciple has to learn the truth with a receptive mind without raising doubts from his previous ideas. The discriminative faculty should not be used during hearing.

Thus the student has to study Vedic Religion which enables him to know the self. Knowing the self is not like knowing any other objects like a chair or desk etc., by which the knower does not become one with the object known. By knowing one's own self through the study of scriptures of vedic religion under the able guidance of a Guru, one becomes one with the self, the changeless immortal one and becomes free from the pains of mutability. Then only existence of human beings and other creatures have any meaning in life.

The Realisation of Self or Brahman is only a discovery of real status which is forgotten in the disillusionment projection of the same self. For example a sculptor seeing a marble stone forms an idea of the beauty that can be carved out of it and so endears it, takes it and works at it with chisel and hammer. For others it is only a stone probably a smooth one to look at. After the unnecessary particles of the stone which prevent the beauty conceived by the sculptor in it are slowly removed by hammering and chiselling the beauty is seen manifested. Nothing was brought and put on it to make the beauty. The gross shape of the stone which was without any meaning to the world was reshaped to give a beauty and meaning. So also the gross existence



without any meaning of life must be reshaped by the chistle of intellect to manifest the lively happy existence of Brahman within. The princess is now being bread up by the poor masses and so he is supposed to be subject to them. He must only be removed from that group and put the idea of his heritage in him for him to realise that he is the real princess. So also the self, projecting through the senses and getting confused in them has only to withdraw itself from them and realise its own status and real existense.

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### Mr. Pinchas Nasch,

Israel.

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Mr. Pinchas Nasch

Look at the history of mankind. Since the dawn of the human race humanity lost so much blood in religious wars. That the sea of Japan would be red of it up to the Chinese coast and Bonin Island.

So it was in the times of the Pharaons the Incas and the Mayas, so it was in the time of Torquemada the inquisitor of Spain and so it is today in Morocco. Religion alone brings into lérance towards the believer of other faiths, intolerance conducive to the annihilation of the belief or the physical body of the "unbeliever."

I know **there are** some religions on our planet which are very tolerant, but their territory is restricted and under present conditions are powerless to make their view prevail. We must face the things as they are. Now I will tell you how I came to this conclusion.

I was born in 1901 in a little village of Slovakia (Czechoslovakia). My parents were Jews. My ancestors about 2,000 years ago revolted against the roman occupation of Israel, but this revolt was crushed the holy temple of Jerusalem destroyed and all Jews exiled. The Jews were dispersed all over Europe and so my ancestors came also to this small village in the Carpathian mountains, only 3 Jewish families lived in bystricany, all others were Catholics, very bigot Catholics! As a child I often suffered very much from these "FAITHFULL" believers in Their Religion. They said to me! "you Jew! you have killed our

saviour, Jesus Christ.”—I noticed that the people who are not so fanatical e. g. less religious, that these people show more kindness, more tolerance towards us Jews.—

In 1921 I was terribly beaten in Hungary for the simple reason that I am a Jew.

When Hitler came to power the Catholic clergy of Slovakia cooperated with Hitler. Nearly all Catholic Slovaks persecuted the Jews. I myself lost in Slovakia 3 sisters—cousins with all their families. No one remained from these three families. Another cousin lost his wife and only child. My good friend—a Pharmacist in Oslany, Slovakia, had only one daughter. The “Catholic” Slovaks came one cold winter night to his house, ordered her to go with them and since this terrible night, their daughter, their only child disappeared.

In November, 1918 the most religious Catholics entered our home and looted everything. The looting started after one man tore down a picture of Jerusalem hanging on the Eastern wall of our room.

Six million Jews—one third of our race were annihilated by people who call themselves Christian. In my opinion religion makes perhaps some people little better, but when a “Crisis” comes they return to be brute animals. It is true that some truly religious people saved some Jewish lives but their number is insignificant. Religion is a way to secure the existence of human beings, but the number secured so is very little.

I see the following ways to attain the noble aim of your agenda.

1. The members of the “Tolerant” religions should impress, influence by all psychological methods the members of intolerant religions to be tolerant towards the believer of other faiths.
2. There should be a federation of all religions, a kind of roof-organisation of all believers, which will enregister as a seismograph, any signs of intolerance in any part of the world and will contra-act by united means. It will settle all possible disputes between religions and will preach the love towards the believers of any faith.
3. The science of psychology must be used to “change the heart” of mankind and to penetrate to his innermost soul the most noble moral and ethical principles of philosophy.

By using scientific methods—apart from the methods of religion—the brute animal in psychological crises—man—will be transformed, metamorphosed to a creature of god living and acting according to high ethical principles under all circumstances.

4. Science—pure science—and religion should work together in harmony to metamorphose human beings into “True” human beings, then slowly but surely the existence of mankind and other creatures will be

secured.

As you know most religions do not secure the existence of "other creatures." I myself must confess that I killed animals, ate fish as this was not "Forbidden" by my religion. I knew that there are religions in the east which forbid the destruction of life, but being "Faithfull" to my religion I was not influenced by them.

So it was until about 30 years ago I met Indian and Japanese students in Paris who proved me that all life is sacred.

These students were no missionaries of any religion but impressed me by their ethical living and moral principles. Since that time I am a vegetarian. Since that time I am for the brotherhood of all mankind on this rotating planet.

III (2) I belong to no religious organisation, I am a Jew, believing in a God who created the Universe, but this God is not "He" or "She" not father or mother not a antropomorphoic God, but a supra natural force, a being which with our restricted human brains will never understand. We must only believe that this God is good and just.

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### **Mr. Julian M. Barclay,**

U. S. A.

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Any religion worth its saint teaches obedience to the will of God. Whether "Will of God" means zodiac law or the ten commandments of Moses or the decrees of an Emperor of the earth remains to be seen. Christianity aims to produce one world under one ruler (Revelation 11 : 15). The great Pyramid guarantees the consummation of the plan. So we may regard religion (a dramatisation of philosophy) as scaffolding necessary for the erection of a world civilisation. When the task is completed the scaffolding is removed. There is no temple in the new Jerusalem. All shall know about God and His glory—no need for teachers of religion. A king shall reign in righteousness. His dominion shall grow to fill the whole earth and endure forevermore. There can be no true peace and safety till that Kingdom is manifestly established. "Seek first the



**Mr. Julian M. Barclay.**

Kingdom of God and His Righteousness.” All else follows.

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**Prof. Julio C. Hiriart,**

(Director-Founder, Orden Cosmica Cristina)  
Uruguay.

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**Prof. Julio C. Hiriart.**

Creo que la Religión en cada país del mundo tiene una influencia fundamental en la vida de los seres que la habitan, puesto que por medio de las creencias religiosas predominantes se construyen las leyes sociales, el matrimonio, la familia, las relaciones fundamentales, el comercio, etc. etc.

Por los motivos anotados la verdadera religión debe ser fundamentalmente práctica, impulsando al individuo al trabajo en el mundo físico, inspirando para hacer algo, y no apartando al individuo de los ineludibles deberes para con la sociedad donde vive. Si

la religión lleva a todo esto es buena, porque aunque necesariamente se producirán dificultades ya que luego la leyes sociales serán las encargadas, basán dose en esa misma religión, de establecer los puntos armónicos de convivencia.

Es indudable que aquí no me refiero a las sectas religiosas particulares de cada religión, sino a las ideas fundamentales establecidas por el Fundador. Estas Enseñanzas Fundamentales son las orientadoras en cada caso y no las particularidades de cada secta que son establecidas posteriormente, por algunos, con ideas de predominio puramente físico.

Cuando la pregunta a Cristo sobre el “pago de tributos” el Maestro definió claramente la misión de la religión y del estado; “dad a Dios lo que es de Dios y a César lo que es de César.” Sin embargo cada secta Cristiana trató de obtener el dominio del gobierno político con lo cual esas mismas sectas están contra la verdaderas enseñanzas que dicen seguir. Cuando la escena de la “mujer adúltera” que debía ser muerta a pedradas, al decir el Maestro que “el que no tuviera pecado arrojará la primera” enseñó entre otras cosas que cada uno debía saber apartar la letra del espíritu en la Ley; sin embargo luego los religiosos sectarios de cada credo particular aplicaron la pena de muerte ba-

sados en que se creían dotados de poderes divinos.

Por los motivos anotados y otros más supongo que el Cristianismo no ha fracasado como opinan muchos, sino que han fracasado las particularistas y limitadas iglesias organizadas sobre las enseñanzas de Cristo. Cristo dijo "no mateis" pero los que se llaman sus seguidores han guerreado y se han matado en los campos de batalla; esto no es cristianismo; lo fundamental en todas las religiones es el grado de relación entre nuestra vida y las propósitos de la existencia aquí, en el mundo físico, que cada una muestra. La letra de cada doctrina nada vale hasta que el espíritu de cada uno de nosotros encuentra dicha relación fundamental, y en tal sentido creo firmemente que sólo algunos hombres, en cada generación llegan a penetrar ese sentido oculto de la vida y el cual no tiene nada que ver con ninguna de las sectas, iglesias o sociedades establecidas por el hombre, por divinas que ellas se crean.

Cuando el hombre penetra positivamente el significado de la existencia en el mundo físico, recién entonces encuentra el significado de las palabras de los Fundadores, y recién entonces el hombre puede notar en los Escritos Sagrados de cada religión en que grado el escriba o escritor había penetrado el sentido de las Enseñanzas Fundamentales. El ser que ha llegado a esta realización podemos considerarlo como penetrado del "sentido de la vida" y realizador del significado cósmico de todas las religiones.

Volviendo al tema de que "si las religiones aseguran la existencia" de los seres podemos decir que sí, pero cada una a su manera y según lo que entiende de ese Misterio de la Vida, el cual criterio siempre será necesariamente limitado al criterio de la mayoría de los seres humanos.

La Paz sería establecida si la mayoría de los hombres realizaran el sentido cósmico de la vida. Actualmente parece que se está logrando esa paz tan anhelada, pero ella es producida no por la religión, sino por el temor en que actualmente viven los pueblos y gobiernos del mundo. Los pactos están basados en el temor del hombre por las terribles armas nucleares y por otras poderosas armas actualmente en ciernes.

Esto ocurre porque, como dije anteriormente, la mayoría de los hombres no han penetrado el significado de la existencia en el mundo físico, lo cual tratan de demostrar todos los escritos religiosos de oriente y occidente, pero lo cual sólo puede ser entendido cuando cada uno en particular llega a penetrar ese significado, no por lo que se le inculca por pretendidos directores espirituales, sino por lo que él mismo llegue a educir de su propio espíritu individual. Esta es la única positiva realización para los seres humanos y no los credos, por avanzados que se crean, que se imponen desde el exterior, por maestros y organiza-

ciones.

Por los motivos anotados y otros que sería largo anotar, sostengo firmemente que hasta que llegue a predominar el sentido cósmico de la vida en las religiones, no será posible afirmar que las religiones aseguren la existencia de todos los seres como actualmente lo demuestran los hechos; pero por otro lado las religiones, cada una en su medida, han regulado la convivencia, aunque pueden hacer mucho más de lo que actualmente hacen.

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**Miss A Ruth Fry,**  
England.

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Man is both a material and a spiritual being, and the spiritual is the real and eternal part of him. He cannot be properly developed if he believes only in the material, that is to say if he has no religion, having neglected his spiritual nature.

We see to-day that, in consequence of this, science threatens the complete and absolute destruction of mankind and all the material creation,—animal and vegetable. Science needs to be governed and guided by the greatest power in the world,—RELIGION, which is therefore necessary for the very existence of mankind.



**Miss A. Ruth Fry.**

**Simple Faith**

*God In Everything*

The beauty of Nature speaks to us of God. Do we not feel, alone with the sea, or the woods or the flowers, that He is with us, that our souls can worship Him in silence and in truth?

So surely we are led to see this wonderful Universe as the outer expression of the Universal Mind, and may truly say with the Psalmist that the Heavens declare the glory of God, and the firmament showeth His handiwork. Can we doubt that the marvels of this outer world are truly the outward and visible form of the Divine, the shadow of

the Reality which we shall some day know, and which is in this way reaching out to us through our too often stupid minds. As St. Augustine wrote :

“Neither need we be surprised that God, invisible as He is, should often have appeared visibly to the patriarchs. For as the sound which communicates the thought conceived in the silence of the mind is not the thought itself, so the form by which God invisible in His own nature, became visible, was not God Himself. Nevertheless, it is He Himself who was seen under that form, as that thought itself is heard in the sound of the voice ; and the patriarchs recognised that, though the bodily form was not God, they saw the invisible God. For though Moses conversed with God, yet he said, ‘If I have found grace in Thy sight, show me Thyself, that I may see and know Thee.’”

So we may feel that we see the outer expression of the Invisible God in the world He has made for us.

And is it not also true that beauty expressed through the instrumentality of great human art is another way in which God speaks to us ? Perhaps this is especially true of great music which seems divinely inspired, and remote from all material things.

When our eyes are opened we find Him everywhere and in everything and dimly begin to comprehend His omnipotence, knowing that He is in all but above all. I would not, with the Pantheist, say that the Universe is God ; but that it is an expression of, although perhaps only one of the expressions of the Transcendant God. All nature, I believe, partakes of the divinity of its Creator—in other words, has the potentiality of a soul. Realisation of this divine nature is the marvellous distinction of man. Gradually he realises that this divinity means freedom, that he is not really bound up in his material body and faculties, but is a spiritual being living here and now in eternity, if he will only find the way to this knowledge by doing the Will of God.

We do, in truth, live these two lives concurrently. Like Brother Lawrence who practised the Presence of God while he was at work in the kitchen ; like Dr. Frank Laubach who advises us to send “flash” prayers of a few seconds, while we are reading or travelling or listening to music, we can realise, constantly, if we will, our spiritual nature and our link with God. The agonies and anxieties of the world may be seen as shadows, soluble in God’s mind, and not only as the overwhelming sorrows they so often seem to us.

### *The Problem of Evil*

We realise, too, that not only are all men brothers, and the Children of God, but that we are God’s instruments in this world for good or

evil, which brings us to the terrible problem which haunts our lives and our imaginations. How can God, who is all good, allow evil to exist?

We see that Nature herself is cruel, and that even in the best of human beings, there is a possibility of evil, a streak of something not of God; while in the worst it seems almost impossible to find the good, which we believe is potential in every human being.

Yet we must remember that God has given us freewill; otherwise we should be mere robots, and our priceless inheritance of personality would be lost. This power allows us to think that we are independent beings with a life of our own which we must preserve and extend at the expense of other lives. May not this be the gate through which evil enters? And we are all so united one to another that the evil and consequent suffering affect us all.

This great problem, indeed, seems entirely beyond our understanding, if we believe that this present life in this corner of the universe is the total of our existence. We are like a caterpillar, crawling over a Turkey carpet, at one time seeing all its world green, at another time all red. Not until the caterpillar can rise above it as a butterfly can it perceive, though it may not understand, as we hope ultimately to do, that the different colours become part of the pattern, and are necessary to its perfection.

But if we look on this life as a training ground, where our spirits are to learn to grow and develop, we see the possibility that suffering may be essential for our education. We may see happiness and suffering as the warp and woof of life, essential at this stage, and that suffering, if used aright, may lead us to higher things. If we keep our minds lovingly and trustfully in God's presence we gradually transmute all evil into good, for no evil can exist where His goodness is not obstructed by our wills.

To us, human life seems to be a constant war against evil, yet this must never be thought of as an outward war, or even as a war at all. It is the evil within ourselves which is the only enemy we have to destroy, for all evil in the world is but the outward manifestation of the evil in human minds and hearts; therefore by fighting evil, whether within or without, we only increase its power by concentrating our minds upon it, for whatever the mind habitually thinks about comes into visible manifestation in our lives and in the world. Whenever we see evil anywhere, we must take it with contrition to God, even if it is another person's wrong-doing, for we are all inter-related through our subconscious mind, and we each have a share in the responsibility for all evil. If, while using all our human and worldly resources to



heal the evil, we keep our minds and hearts turned trustfully and lovingly toward Him, He will cleanse us within and as He does this, the evil in the world will, we believe, eventually disappear.

We need, therefore, to make ourselves as perfect instruments as we can. As a bad wireless apparatus distorts the broadcast, so unless we are closely attuned to His will, we cannot do His work in the world. Or, as only a clean window can transmit the sunshine, so we must keep our minds and wills as clean as we can through love and trust, so that they may radiate God's goodness to everyone we meet.

### *Mountains and Hillocks*

Thus shall we know ourselves to be united to God. We may feel ourselves as an integral part of Him, in whom we live and move and have our being. "Living Father, I recognise that my life is one with Thy infinite life and wisdom, and I open all the avenues of my being to receive Thy presence. The infinite intelligence illumines and directs me; I live and move and have my being in God: there is only one intelligence active in my affairs, God, leading me in ways of truth and wisdom; God alone governs me, no other presence, no other power. The Infinite Life fills and strengthens me. I open all the doors of my life to thee."

We may think of the great Divine Mind as an orb, from which emerge hillocks and mountains: that is, each human being has an individual life, but his sub-conscious is a part of the great Whole, whence he can draw inspiration. In the degree to which we have attained in our spiritual life shall we be a hillock or a mountain.

There have been throughout history many men like mountain peaks among their fellows who have realised and known far more than others the nature and laws of God, and higher than all others, we believe, is Christ Jesus, who attained in a unique degree, and was most truly the Son of God. This means that Christ shows us what God is like—demonstrating His unconditional love, which helps us all unstintingly in every distress however extreme. This love, or grace, of God, saves us from ourselves, and gives us instead His life within us.

So it should be our highest aim in this life to develop the spiritual sense of our union with the Divine Mind; "The physical plane or plane of the senses is a shadow, a faint imitation of the spiritual and the only real. Your work is to show forth higher laws, to live and breathe entirely from the plane of spirit—to make one the kingdom of earth, and the Kingdom of Heaven. You are not to think of yourself and the Universe, now visible to you, as real.... The good is the only real. ... Eternity is *now*, you can enter heaven *now*. Conscious union with

God is your whole salvation, spirit, soul, and body. Pray often and love much... Thank God for your glorious opportunity here and now."

Hannah Pearsall Smith, in her *Christian's Secret of a Happy Life* gives an experience of such realisation of the reality of the spiritual. She tells of someone who had a vision in which she was in a dark place, and there advanced to her "a body of light, which enveloped her, and everything round her. A voice said, 'This is the presence of God.' Then there passed before her all the awful happenings in the world, fighting armies, raging beasts, storms and diseases. She saw the presence of God so enveloping her that no lion or bullet could touch her through it. Then the small troubles of life passed before her, and she saw that no harsh word could pass through to her, for she saw and realised that God was in everything."

In fact, the more we constantly realise God's presence, and claim His power, and keep His laws, the more we are enabled to do. By becoming thus attuned to God's purpose for us, we shall increase indefinitely our power for god. The man who understands the laws of electricity can thereby effect results, such as the transmission of a telegram, which are entirely impossible for the ignoramus. *He does not break the laws, but by knowledge of them he can use them.* With God all things are possible, we believe, because of His perfect omniscience. So the more closely united we are to Him, the more shall we intuitively learn His laws of the Universe, and thereby receive power to do what is otherwise impossible for us.

The Inner Light, as we Friends call it, the Light of God's Holy Spirit, may be, we believe, the source of direct inspiration to us. We believe that the possibility of finding it is latent in every man, and the finding of it brings completion to man's personality. It enables him to become a practical mystic, receiving God's inspiration and showing it forth in life and works. The deeper our "roots" are in knowledge of God, the higher will be our upward growth, like tree or flower.

We should always believe in the potentiality of this Light in others, thus helping it to develop.

This sense of divine guidance takes away the need for outer authority, for no power can come between us and God.

### *Personal Responsibility*

The corollary of our belief in God's guidance is our sense of direct responsibility to Him—an inalienable responsibility which no other human being can even share. Nothing less than a constant endeavour to live up to an unattainably high standard can satisfy our inmost being. That standard I would describe as the translation into human

life of the eternal truths which transcend space and time, and the limitations of our temporal life. Nevertheless, we live in the world we make, and each one of us who makes it more like heaven, brings nearer the Kingdom of God.

### *The Invincible Power*

If we try to define for ourselves the secret of the greatness of Christ's teaching, I think we must say it is the invincible power of Love, as the only true power. Love is not only the greatest power in the world, it is an essential ingredient of life. As we are finding more and more how necessary mother-love is to the true development of a child, so surely is love of God essential to our real prosperity, and the man or nation which repudiates the love of God must inevitably suffer and decay. It is curious that men should be so ready to throw over the teachings of Christ, and live their lives on a materialistic basis, when it is so clear that life on His principles leads to happiness and leaving them out, to disaster.

Nor is love something to trust in when everything goes well, and to relinquish when life is difficult and problems are serious; not something that we can trust to at the same time as its opposite, but that from first to last it is the only power which ultimately succeeds and endures. The story of the north wind and the sun competing to remove a man's coat, contains a vital truth. The blustering north wind makes the man draw his coat tighter around him, but the sun persuades him to take it off. It is the neglect of this crucial truth which is constantly responsible for belief in the efficacy of violence. But only love, trust and enlightenment of the mind can bring about that inward change in our opponents, by which alone any permanent good can be accomplished. "Not by might, nor by power, but by My spirit, saith the Lord." As Frederick Seebohm wrote: "The human heart would seem to be so constituted by law of nature as to be melted into love by the love of another, if only that love be itself of a high enough moral temperature, and be brought into close enough contact with it. It seems to be as certain that the human heart will melt at a given temperature, as that iron will melt if subjected to a certain heat."

That is to say, that love never ultimately fails if it be true love. "Perfect love casts out fear." Timid love, used with suspicion and distrust and with a threat of force in the background cannot work miracles, and many a so-called proof of the failure of love, is only a proof that the love was not pure.

The converse is true, that fear casts out love because it obscures the spirit of God in our hearts. If we fear what may happen to us, it

simply means that we do not trust God. And while we cannot of ourselves cast out fear from our hearts, He will do it for us, if we turn to Him in trustful, prayerful, loving reliance, realising that He is *completely trustworthy*, the One absolutely all-inclusive Power in the Universe. The whole future is present with Him, and if we trust Him in the present He will never let any circumstance come into our lives, through which he will not bring us triumphantly and creatively." To quote again from Mrs. Pearsall Smith: "Earthly cares are the chariots of God. If we mount into them they will carry our souls into the high laces of spiritual achievement. God must burn with fire every chariot of our own that stands in the way of mounting with Him. So He takes away our props, and we must rise above them. If trials come to us, it is because we need them."

Evil means often seem to be a short cut and to succeed in their object, and it may be very tempting to use them to gain some special, good end. But as Gandhi saw, the slow, patient, non-violent method is the right one to use for the liberation of the victims of injustice and oppression. According to Rufus Moseley "His marked success has given humanity not only a new technique for meeting evil with good, but it should greatly increase our faith and endeavours." For in national and international, as well as personal matters, wrong-doing and violence rebound to the harm of the wrong-doer, not to the sufferer. As Aldous Huxley writes: "Everything that happens is intrinsically like the man it happens to."

We must remember that by our attitude to evil, and the atmosphere of our personalities, we have a constant influence. By emphasising the evil which we find everywhere, we may encourage it, whilst on the other hand we may shrivel it up with our belief in the power of God.

### *The Power of Thought*

In this connection I would emphasise the immense power of our thoughts. We are apt to think of them as so hidden, so safely walled in, as to be only our own affair, and that so long as our actions are controlled, all is well. But on the contrary, is not the whole tenor of Christ's teaching that it is the colour of our hearts, so to speak, which determines our whole lives, and is the important point in our personalities? We see that thoughts are the basis of everything. They must precede all else. No one ever made a bridge who had not thought of the bridge in his mind; nor effected any reform, without visualising in his mind the evil and its cure. It is the materialisation of our thoughts which makes our world. In the old saying:

Sow a thought,  
Reap an act.  
Sow an act,  
Reap a habit.  
Sow a habit,  
Reap a destiny.

And it would seem that Christ's emphasis on the poison of wrong thoughts is borne out by our knowledge of the effect of thought independently of distance. And thoughts may be said to merge into prayer, and we cannot pray rightly to God, if our hearts are filled with thoughts of evil. Our hearts are power-houses, from which we may send, far and wide, ennobling and strengthening thoughts for the good of the world. But we cannot have a world of brotherhood while our thoughts are of hatred, nor a world at peace, when our minds are centred on armaments and destruction. We need to follow Paul's advice: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.... think on these things" (Philippians iv. 8).

### *Religion In Human Society*

If the foregoing be true, what are its implications for our daily life? If God is not to be confined to Church, and kept for Sunday, every moment of our lives must be given to Him in some way or another, and no thought or action can be tolerated, which does not bear the light of His knowledge of it. We can never be "off duty" from our service for Him. First and foremost this thought must inspire every relationship to others. If the world is peopled by our fellow-children of God, it is our duty to remain conscious of that relationship, however difficult it may be, and this will of necessity help us to give respect and toleration to others. Human inequality there may be, but we cannot imagine divine inequality. One may be further along the road of spiritual knowledge than another, but we must believe that the capacity for development is latent. We should try, therefore, to have no relationship, however trifling, which is not respectful in this sense.

### *International Religion*

Nor should these implications cease with the individual. It is in our corporate life that the failure of religion is most complete, where its effects are most disastrous. It is the sum of individual failures. Religion is kept far too much in a water-tight compartment, whereas until it invades and purifies every part of our lives, there is little hope

of true progress. It was said long ago that we do not want to make our religion political, but that we do want to make our politics religious. No one who thinks seriously can believe that our social or economic systems are in line with Christ's ethics. Even though we may see great improvement in some ways, we still have a very unworthy whole, and upon those of us who know we have been blessed materially, lies the main responsibility for its transformation.

At present we are in a pre-decalogue state of international morality, and we badly need an international Moses to proclaim commandments for the Nations, and to show that wrong does not cease to be wrong when done on a large scale. Righteousness should govern a nation no less than a person. It is a strange illusion that very many people have, who see no evil in wrong-doing on a large enough scale. They are shocked beyond words at cruelty, or murder of one man by another, but they see nothing unChristian in the cruelty of one State to another, and the mass murder of thousands of fellow-human beings and all the terrible consequent evils which war contains. As a statement by American ministers, scientists and educators said, in protesting against the hydrogen bomb: "The nation now needs an outpouring of the Holy Spirit upon us, giving us a living faith in God, and the weapons of the spirit, rather than the weapons of the flesh."

Professor Arnold Toynbee, speaking in the United States, said that "Christianity has a role in all human affairs, because it is concerned with the relation of human souls to God, and all human affairs are part of God's creation and God's kingdom.

"The modern secular system of international affairs arose out of the breakdown of the mediaeval attempt in Western Christendom to organise international affairs under the leadership of the Western Christian Church.

"While it is true that the mediaeval Western Church failure was not through its own fault, it is also true that the repudiation of the authority of religion in international relation is the main reason why they have gone wrong."

One last word on our attitude to death. If it be true that our souls enshrine one minute facet of the Divine Life, surely we cannot think of them as perishing? Rather must we feel that they will grow in ever greater knowledge of the Great Source, whence springs their life. If in material things nothing is every lost, but only transformed, it would seem certain that spiritual life must go on from strength to strength, just as we see each year in Nature, the wonderful miracle of re-birth in Spring, after apparent death.

So we may hope that our development does not end with this life,

but goes on eternally to heights utterly undreamt of by us, to nearer and nearer union with God.

### *Epilogue*

"We believe in God, the Living Spirit Almighty; one, indestructible, absolute and self-existent Cause. This One manifests itself in and through all creation, but is not absorbed by its creation. The manifest Universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God. We believe in the incarnation of the Spirit in man, and that all men are incarnations of the One Spirit.... We believe in the eternity, the immortality and the continuity of the individual soul, for ever and ever expanding. We believe that the Kingdom of Heaven is within man, and that we experience this Kingdom in the degree that we become conscious of it... We believe the ultimate goal of life to be a complete emancipation from all discord of every nature, and that this goal is sure to be attained by all. We believe in the unity of all life, and that the highest God and the innermost God is one God... We believe that God is personal to all who feel this indwelling Presence... We believe in the direct revelation of truth through the intuitive and spiritual nature of man, and that any man may become a revealer of truth, who lives in close contact with the Indwelling God. We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind, which receives the direct impress of our thoughts and acts upon it...

We believe in the eternal Goodness, the eternal Loving-kindness, and the eternal Givingness of Life to all... We believe in our own soul, our own spirit, and our own destiny; for we understand that the life of man is God."

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**Mrs. Jettie Felps,**

U. S. A.

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Why reiterate that we must understand the term religion, which can mean almost anything? It is defined as a system of faith or worship. There are people that worship toads, beetles, bulls; even those who believe no insect should be destroyed, though a pest and helping starve man to death. Many people's religions are ridiculous and foolish,

just as the people are. Many worship statues made of stone. God says, "Thou shalt have no idols before me!" And money can be one of those idols, even our own children, or cheap jewelry; but God says that we must come first.



Mrs. Jettie Felps.

If we consider religion as a belief in the Supreme Being, Who controls all life, organic or inorganic, animate or inanimate, either directly or indirectly, then we may say that Religion can be a way to secure life in any form, provided that man subjects himself to God's will and gets wisdom, as the Bible teaches us over and over. Solomon prayed for wisdom, and because of his wise request, God gave him even more—power and glory!

The two saving forces of all life, especially human life, are wisdom and Christianity—the love of God through His Son Jesus. Why refute it? Those nations that have accepted

these two as saving forces, have living standards far above those heathen nations. The people that are starving today are those people with not enough wisdom to cope with life and its many problems—people not blessed of God. Why do people refuse to study the Bible, which teaches us to know, to get knowledge and wisdom?

Read the Muslim Koran. It is evident its teachings come from the Bible. Man has always struggled to understand who made and controls our universe—a Supreme Being, worthy all obedience. How much time is wasted because humanity refuses to accept the Bible as the guide. It is not my Book. It is not your Book. But it is a safe guide for anyone, anywhere; it contains THE OLD TESTAMENT, that tells the ways of the ancients; and the NEW TESTAMENT, that shows man how he may live today. "A wayfaring man, though a fool, need not err there by," as the Bible says. Think of the time man has had to believe. Why does he procrastinate?

We may safely say, if religion is the true way, it can surely secure the existence of all life, if man abides by its teachings. But we must remember that man was placed upon earth to use and even subdue all the forces of nature, having sense enough not to allow the forces of nature to overcome him, surly not insects and the lower forms of life. God said to Peter, "Kill slay, and eat!" proving that man is expected to be lord of the universe, with sense enough to know how to meet life. Yet, there are those people claiming a religion that teaches them to allow their fellow man to starve and die rather than kill brute cre-

ation, even insects.

Man is born into a world, helpless and naked, but with a brain that God expects him to use as soon as he can. How is he using his brain if he allows his fellowman to starve, or if he loves wealth or the animal kingdom more than humanity? Read *THE GENTLE BOY* by Nathaniel Hawthorne and you can see where prejudice will lead. If all of us would take the Book as our guide, we could have a common tie that teaches us to love each other and to have charity for all life that suffers, and try to cause it to enjoy rather than suffer. The two great commandments: "Thou shalt love the Lord, Thy God, with all thy soul, with all thy strength, and thou shalt love thy neighbor as thyself." On these two commandments hang the law and the gospel. If we love our neighbors (anyone we may help) as ourselves, we will not want to harm them in any way.

Though the Bible tells of wars and rumors of war, it teaches that the greatest thing is love, which covers a multitude of sins; if we love enough, we do not want to harm others.

Rev. Bhikku H. Dhammananda,

Ceylon.

Religion is not necessarily for the next life the possibility of which is not beyond doubt. It is also for the present life and more for the present which can not be overlooked for the sake of future.

Life is just what it is, what it is made of, or what it is consisted with. Religion is one of the contents of the emotional life of a man. Therefore it is a fact, a reality to the religious man. He has certainly some thing to do with religion, and some thing to be done in the name of it.

Man is supposed to possess certain amount of belongings in whatever part of the world he lives. Religion is one of the immaterial or non-material belongings that a man would makes use of. There may be men to whom it may not be needed, and to whom it may be meaningless, useless, or



**Rev. Bhikku H.
Dhammananda.**

even harmful, and here might occur a day when it might lose all its significance. But that particular type of consciousness formed due to it, and that type of psychological necessity shall remain intact until it will get its due response.

There is a class of men who are orthodox enough to devote almost whole of their lives for religious practices. Priest of all religions virtually belong to this category: Very often men at their retiring age becomes religious or religiously emotional, especially when they begin to feel that they have to make themselves ready to depart from this earth.

There are things that exist in the human mind say, in the human emotion, without a sufficient reasonable ground, whereas the sheer psychological necessity ignores such grounds. Reasoning by nature is fond of dismissing rather than admitting things. Nevertheless those "Unreasonables" or "Non-reasonables" continue to live along with the "Reasonables." They live to die out like every thing else. The acts done through mere faith, belief, or devotion, do not stand the test of reasoning. The reason surely can not condemn what emotion supports.

Life is a riddle both before and after its explanation. How much does a man know? How much he is able to know and how much he is required to know or usefull for him to know?

Does life exist for knowledge's sake or else for mystery's sake? Is life an impossibility without knowledge? Well to know every thing is one thing, and to know that bit of secret which could solve the problem of one's being is another. Which would you prefer? Yes, it is dangerous to be without knowledge. How can stupidity stand as our security? How is it possible that a man totally ignorant could live without pitfalls. Ignorance in the place of knowledge is suicidal. Then what about the knowledge in the place of ignorance? Can a man know all that is knowable, and if the knowable itself is not known how can he dare know the unknowable? Please note that knowledge can not be valued without ignorance: Nay it can not exist without it.

Knowledge is not without limitations, and its limitation presupposes man's concern with other things, things other than the knowledge. Ours is not merely to know but also to do. But we do things either through our knowledge, or else through the want of it. Do not certain doings of ours, say our habits precede or follow reasoning? and why? Because all our doings are not determined or guided by the knowledge. They are not reasoned out necessarily and they are not expected to be,

Do we not remain as wise as we are or as foolish as we are both before and after our doings? At times are we not unaware of what we do? Do we not do certain things without any importance, without any significance, and without an apparant necessity? Could we not avoid such things without losing any thing of ours and yet we do them being some how subconsciously necessitated? Yes, it is a necessity without a necessity.

You may call them habits, instinctive actions, reflexive actions, or else any thing else that will help you to convey your meaning. They may or may not serve any purpose: They may either be useful or useless though not harmful. They are just what they are. They themselves justify their being. They may be rather meaningless in the eye of the onlooker. Since we perform them irrespective of others judgments, the very meaninglessness alone is the meaning of them.

Surely we can not account for all that we do and our life is like an automatic machine. There are some automatic actions or movements, as natural as the automatic fall of a fruit from a tree. Even the so called automatic fall of the fruit, you will say, was not without its significance in the eye of Nuton. But did the law of gravitation made thing fall to the ground, or else was it the very falling that suggested the idea of gravitation? Were there not such falls before the discovery of the law? Well the law only means that not only one fruit but all fruits, and all other things have their automatic fall under certain circumstances.

Now to come back to our point the said meaningless movements of ours, do have some meaning in the eye of the Buddhist Yogi, when only he remains watchful about his own apparently meaningless phisical movements. The discourse of Buddha on the mindfulness (*Satipattahana sutta*) puts stress on this attitude of the Buddhist Yogi. Now Buddhism which in its own philosophic outlook condemns the reality of every thing that are transient, has no business to ascribe meaningless things. The attitude of the Yogi is not to value the valueless but to derive some value out of the valueless. In other words to watch the so called meaningless movements just for the sake of watchfulness and not for the sake of movements themselves. Watchfulness is the begining of the awakening. It is not the matter but the outlook of the matter that matters here.

To an indifferent onlooker this watchfulness of the "Meaningless" may equally be meaningless. This is just one aspect of religion and every other aspect of it similarly shall have no meaning when its truthfulness is not tested.

It is not the religion but the religious way of living that is counted.

It is not the righteousness but the righteous conduct of a man that is valued. Religion does not exist as a solid. A liquid, or as an ethereal substance and if the world could be reduced to this threefold state and nothing more. There is no reason why man should dream of things that do not have any reality. The experience of a man is neither solid, nor liquid, nor does it belongs to other.

The world is not necessarily to what it could be ultimately reduced to. There is also a world of symbols side by side the world of matter. Blind beliefs, superstitions, and traditions, for instance which are likely to retard the scientific and rational growth of man are not without a reality and a necessity. They are not without their symbolic values. They are like a wound in ones leg which is after all yours and requires your gentle and smooth treatment. You certainly do not cut off your leg because there is a sore. Science and religion, world and the heaven, truth and the falsehood, all have their respective values. None of them could be dispensed with. Amen.!!

Mr. A. Chatillon,

(Centre Culturel Indo-Suisse)

Swiss.



Mr. A. Chatillon.

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“La question qui nous est posée:” la religion est-elle un chemin qui garantisse l’existence des êtres humains et des autres créatures” nécessite une première mise au point. Qu’est-ce que la religion? Pour ma part, je crois qu’il serait bon de préciser que dans notre monde actuel, il y a deux formes de religion. La première—avec un “r” minuscule—est le credo de chaque être humain rattaché à l’une ou l’autre des églises existant dans le monde. Cette religion peut être altruiste, tolérante, étroite ou intolérante suivant le degré d’évolution de l’individu.

Mais un premier point frappe: c’est que ces diverses religions prêchées dans le monde sont le plus souvent impossibles à pratiquer dans toute leur pureté. Il y a un monde d’obstacles entre la pure doctrine et la vie actuelle. On se trouve donc placé dans cette alternative: Ou faire

un compromis avec sa religion ou être hypocrite. Car, de deux choses l'une : si l'on veut vivre pleinement sa religion suivant la doctrine donnée, on se met immédiatement en conflit avec l'entourage, avec les contingences de notre XXe siècle et alors la vie devient intenable à moins de se retirer du monde. Ou alors, on ne suit dans sa religion que ce qui est compatible avec la vie matérielle de tous les jours. Comme on le voit, les religions permettent rarement à l'homme de concilier son idéal et sa vie pratique, sa vie matérielle. Dès lors, on peut répondre tout de suite qu'une religion qui ne peut être suivie scrupuleusement dans sa forme la plus élevée ne pourra accorder aucune sécurité à l'homme. Et Malgré' que la plupart des religions préconisent implicitement ou explicitement le respect de la vie animale et celui de la création en général, on voit par là que cette sécurité ne peut s'étendre à ces formes de la création.

On nous dit souvent que la religion, les religions, améliorent l'homme en évitant qu'il commette davantage de mal que celui que punirait la loi ou la doctrine. A mon sens, cette amélioration est purement superficielle. Ce n'est qu'un vernis de "religiosité," vernis que l'homme perd dès qu'il est libéré de la crainte d'une punition immédiate. Et quand on fait miroiter à ses yeux une punition vuture, il attend le dernier moment pour reconnaître ses torts et chercher à se laver de ce que l'on nomme "les péchés." Cette manière adroite d'échapper aux lois rigoureuses de la religion est générale dans la plupart des pays du monde et chez la presque totalité des grandes religions connues.

Théoriquement, la religion donnerait donc à l'homme une certaine sécurité puisqu'elle lui assurerait le pardon de ses fautes et un certain réconfort dans la souffrance. Toutefois, c'est—à mon sens—minimiser le rôle spiritualisant d'une religion que d'attendre de simples garanties utopiques.

La seconde forme de religion est "La Religion," c'est à dire une notion fondamentale idéaliste, notion innée dans le coeur de l'homme et que seul son égoïsme naturel chasse le plus souvent. Cette Religion est individuelle. Elle consiste à vivre suivant les règles les plus élémentaires de l'équilibre humain tel qu'il peut être conçu par les règles biologiques qui le concernent. Si nous examinons la vie animale, nous verrons que chaque espèce, groupe' ou individu, répond scrupuleusement à ces lois, à ces règles de vie qui ont été élaborées en corrélation étroite avec l'ensemble du Cosmos. Si l'animal cherchait à échapper à ces lois, non seulement il compromettrait sa propre existence et par là, son but, mais encore, il fausserait l'équilibre général dont il est un rouage.

Or, l'homme s'est évertué à fausser sa propre loi vitale, l'égoïsme ayant primé. Par ce fait, il a perdu SA religion, la Religion universel le qui est de servir à sa place et de ne pas empiéter sur celle des autres créatures humaines ou animales, voire végétales. La Religion humaine, conforme à la Religion Universelle est la MISE EN PRATIQUE d'une loi d'équilibre qui veut que chacun ait le droit de vivre et que la vie individuelle n'empiète pas sur celle d'autrui par excès de désirs ou de possession. En respectant cette première règle de la Religion, l'homme assure sa propre sécurité et celle des autres créatures.

Je puis donc dire avec toute ma profonde conviction que si l'homme suit SA Religion dictée par les règles élémentaires de sa position dans la vie universelle, soit : équilibre physique par une alimentation fruitarienne, qui est celle imposée par sa propre constitution physiologique, équilibre mental par une vie journalière exempte de désirs inacceptables ou superflus ; équilibre spirituel par la recherche du Beau, cet homme aura la pleine SECURITE et donnera la SECURITE aux autres. Cet homme ne connaîtra plus la peur sous toutes ses formes. Il n'aura surtout plus peur de lui-même.

En résumé, je me permets de dire ceci :

- a) les différentes religions actuelles sont impuissantes à améliorer l'homme et à lui donner la vraie sécurité, c'est à dire la pleine joie dans la vie journalière. Encore moins, assurent-elles la sécurité des autres créatures.
- b) La Religion universelle basée sur des lois biologiques, lois établies implicitement pour garantir l'INTEGRITE DE TOUTE LA CREATION, en assurant un équilibre entre tous les êtres, Religion exempte de doctrine, de sectarisme, d'orgueil individuel ou collectif, permet à l'homme de vivre en harmonie avec tous et sans jamais prendre une étiquette religieuse quelconque.

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**Rev. Thomas Fothergill Cooke,**  
England.

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The existence of human beings and creatures is assured by the Creator, who created men for eternal friendship with Himself and fellowship each with other as brethren in his family for eternity. There is no possibility of a single human being ceasing to exist or losing his

unique individual identity. In fact it is the purpose of God that each one should develop to his full capacity in the likeness of the gigantic personality of the historic Jesus Christ of Nazareth.

The way is simple and the true function of religion is to help individuals to live together in the way and cooperate with the Creator in reconciling, healing and building up all personal relationship at all levels of human life and association, and of working towards the harmony of all creation including the animal world.

It might be valuable to review God's provision for men. First He created the universe and the world as an environment, in which He could create men and bring them up as His children. Through nature He reveals to men His attributes (1) love or self-giving. (2) His truth or reliability, the unchanging laws of nature on which men can rely. (3) His justice, the law of cause and effect, whereby if men use His bounty to serve their own ends, they experience pain and suffering. (4) His beauty. (5) His goodness. (6) His wisdom and (7) His power. None of these attributes would admit the ceasing to exist of a single creature that He had created. But nature could not speak and so, after careful preparation of a background of numerous religions that would enable men to understand Him and His purpose, He took for Himself—with the free consent of Mary—a human body and lived from conception to death a human life, as this was the only way in which He could make His own true self known to men, reconcile men to Himself and found a society—the Community of the called-out, the organic church, in which men could live together with Him and under His guidance, find their unity and draw all men into that unity to live together with Him, developing, distributing and enjoying His bounteous provisions in nature as a means of reconciling, healing and building-up unity of humanity.

With this simple provision, it is now open for each and every man to work out the way for himself under the leadership of God, enrolling those around him, who are willing to cooperate. It only remains here to state the two precepts which Jesus Christ of Nazareth laid down as conditions of living in this way.

**First.**—Men have to forgive one another up to seventy times seven. To forgive means to “let be” in order that the individual may not be side-tracked into personal disputes, but may concentrate on realizing God's purpose. To “let be” does not mean that the wrong-doer is going to escape the consequences of his wrong-doing. No man can ever escape the consequences, as every wrong will have to be set right by the person responsible—but “letting be” opens the way for God Himself to deal with the wrong-doer, and in order to help God to do

so it is the bounden duty of men to positively seek reconciliation, whether they are the offenders,—to quote the Sermon on the Mount, "If Thou comest to the altar and rememberest that Thy brother hath ought against thee, leave thy gift before the altar, first be recociled to thy brother, then come and offer thy gift." Or, the offended one—"If thou hast ought against thy brother go to him. If you cannot win your brother take two witnesses and if they cannot effect a reconciliation, tell it to the community of the faithful and if they cannot effect a reconciliation, then the person who will not be reconciled has to be ex-communicated as how can such a one take part in the ministry of reconciliation?" (St. Matt. 18.) But, of course, it is still the bounden duty to go on seeking a reconciliation. (2nd Corinthians, Chap. 2. V 4-10 Read with 1st Corinthians Chap. 5. V 4-8.)

**Second**,—Men have to love one another as Jesus Christ loved them. To love is to self-give oneself to another. It must be remembered that the key to the life of Jesus Christ of Nazareth was that he always pleased the Father and was about His business under His guidance. Jesus Christ of Nazareth warned men not to cast pearls—that is, themselves—before swine. The only way in which men can self-give themselves to others is when they have first self-given themselves to God, and are primarily concerned in realizing the unity of humanity as the family of God under the leadership of God Himself alone.

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**Mr. Sami Ullah,**

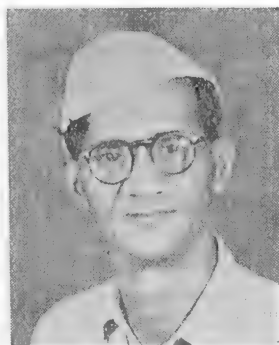
India.

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We have to think on "Is Religion a Way to secure the existence of humanbeings and other creatures?" and before we deal with it, let us talk over the question "What Religion is?". To me religion is a man-made institution for the welfare of human unity in general and so it is closely related to life. It seeks to raise us from commonplace, material things to spiritual ideals. Religion inculcates in us the divine quality of love, humility and patience to bring us into consciously closer relationship to God and to direct our steps to spiritual highs. All the true great men of the world have been highly religious.

There are numerous religions in the world each with its teachings and ethics but the original and fundamental principals of all the religions are the same and identical. From lexicon meaning point of

view a religion is the system of faith, worship, practice of certain sacred rites, recognition of God and our duty towards Him. A cursory biographical study of the founders of religions such as Buddha, Christ, Zoroaster, Shinto, Mohammed, Confucius etc. reveals that inspite of their diverse religious beliefs they preached to the world for universal emancipation of humanbeings, love for peace and brotherhood. The outward show to which narrow-minded followers of a certain religion give undue importance does not count religious duty. Performing a set of certain rites in a prescribed way or putting on particular dress or giving particular names is not true performance of religious duty. Great thinkers are of opinion that religion is a purity of thought, speech and action based on hospitality and tolerance. It stands for peaceful co-existence, success and progress in every walk of life. There is no sectarianism in a true and universal religion. It is free from all mystery, dogmas and articles of faith which are inconsistent of reasons and common sense. It teaches that all humanity is one vast Brotherhood. It directs us to become useful world citizens, and commands to treat others as our own kith and kin. Surely as you study God's word and apply His teachings to your daily life, you will experience a new and uplifting joy in all you do.



Mr. Sami Ullah.

Now let us see what the big leaders of the present political world say about the religious force. On the eve of his going to Geneva conference, President Eisenhower, in a national wide radio and television address told the American people thus "prayer is a mighty force and through this we could also achieve a very definite and practical result at this movement by going to our accustomed places of worship and demonstrating to all the world the certainty and depth of our aspirations for world peace." Well dear religionists and all I am also of opinion that causes of the present crisis in the world can easily be removed if the religionists and wise leaders of the nations of the world imbibe into their peoples true religious spirit to work for the world peace. International tensions can not be reduced so long as nations remain irreligious, intolerant and unfriendly to each other, so long as they seek to impose their way of life upon others, so long as they do not extend unitedly their religious hands for world peace. So long as there is no mutual religiousity and cooperation. But so long as threat of war shadows the world, there will be fear and hatred in the minds

of men and out of fear and hatred nothing "good" can emerge. Scientists are unanimous in saying that a war with H-bombs might quite possibly put an end to the whole human race. I fear to think that if many H-bombs are used there will be an universal death. Why the 'today' giveth not peace to man nor 'tomorrow' bringeth any promise to him? Because the danger of A-bomb or H-bomb hangs over his head day and night. He knows not when the heaven would begin to belch forth fire and the earth would open beneath his feet.

Dear Nippon friends, we know specially since the Bikini test that nuclear bombs can gradually spread destructions over a very much wider area than had been supposed. Such a bomb, if once exploded, near the ground or under water, sends radio active particles into the upper air. They sink gradually and reach the surface of the earth in the form of a deadly dust or rain. It was this dust which badly infected our Japanese fishermen some of whom were undergoing radio active burn treatment when I saw them in the First National Hospital of Tokyo. Despite mass prayers and all-out efforts by the Japanese top medical brains, the world first H-bomb victim, Alkichi Kuboyama San, breathed his last on September 23, 1954. It is stated on good authority that H-bombs can now be manufactured which will be 2500 times as powerful as that which destroyed Hiroshima. I have seen today's Hiroshima under construction on the very fearful A-bombed site. Here during last summer, I was speaking to Japanese audience in a Peace Meeting, when a young Japanese stood up and asked "what is that miraculous weapon which liberated India without fighting a war against the then mighty British Empire?". Dr. Kilidas Nag, Head of the Indian deligation, whispered in me that the question is simple but very interesting one. "Non-violence plus united religious faith and toleration" were the matchless powerful weapons we fought with against the British Imperialism and freed our nation. Father of our Nation Mahatma Gandhi, taught up practically that passive resistance with religious belief is more powerful than atom bomb. He was more religious than political. He used to draw divine inspirations through his daily prayers. He lived a non-violent life, practised truths and died for not liberating India only but for the whole mankind. It is my firm belief that if moral and religious forces of all the peoples mobilized, as the "Ananai-Kyo" International Headquarters preaches, it will overcome all human destructing atomic energies and will establish permanent world peace for securing all creatures and humanbeings. Religious simplicity plus austerity is the true creation of our love for humanitarian services.

May our collective religious efforts for securing existence of hu-

man beings and establishing world peace bear lasting fruit by the Grace of Almighty. Let us all sincerely pray for the brilliant success in the noble cause of the World Religion Congress being repeatedly held under the auspices of the world round "Ananai-Kyo" movement.

Mr. Bakool C. Mody,

India.

The Question contains three important points, viz. (1) The Religion and the Religious Ways, (2) the existence of all the Humanbeings and other Beings and (3) to ensure the said EXISTENCE OF ALL THE BEINGS.

In VEDIC HINDU Scriptures and Sacred Books for Religious Ways a TECHNICAL THRM is used. This term is "YAGNYA". It is a Sanskrit Word.

Dealing with the philosophy of "YAGNYA" (Religious Ways) Lord Shri Krishna says as under, in the Sacred Book "SHRIMAD BHAG-WADGITA", Chapter 3; Verse 10:—

(In Sanskrit)

"SAH-YAGNYA PRAJA SHRUSHTWA PUROVACHA PRA-JAPATI, ANEN PRASVISHYADHWAMESH VOASTITVA-SHTA KAMDHUKA."

The above Verse means that the CREATOR (Prajapati) of this World created the World along with the YAGNYA (Religious Ways), Moreover, the Creator further assures that by performing the YAGNYA (adhering to Religious Ways) all the BEINGS shall attain PROSPERITY and that their all such desires which would be helpful in bringing nearer to them their GOAL (Ishta) shall materialise by conforming to the Religious Ways (performance of Yagnya).

As for the Creation, Existence and maintainance of the said EXISTENCE Lord Shri Krishna further observes in Verse 14, as under:—

(In Sankrit)

"ANNAD BHAVANTI BHUTANI PARJNYAD ANNA SAMB-HAVAH, YAGNYADBHAWANTI PARJANYA YAGNYAH KARMA SAMUDBHAVAH."

In the above Verse it is said that all the BEINGS (including the HUMANBEING) are born and exist on FOOD (Anna), and the FOOD (Anna) depends for its birth and existence on the RAINS, and the

RAINS are caused by the performance of RELIGIOUS RIGHTS (YAGNYA), by the HUMANBEING.

By focussing a little SPIRITUAL INTUITIONAL REFLECTION all the meaning inherent in the Verse shall become crystal clear. It can now be said that it is only the Religion and the Religious Ways that are the VERY CAUSE and SUSTAINING FORCE for all kinds of EXISTENCE.

Mr. M. R. Jambunathan,

India.



Mr. M. R. Jambunathan.

Religion was found the only way by the ancients to secure the existence of Human beings.

There were several instances of Religious men taking a leading part in saving millions of men from evil and destruction.

During this century Mahatma Gandhi showed by his act and deed that religion was the way to emancipate people.

He was a firm believer in God. He used to pray daily to come in tune with Him.

What is prayer? What it can do? What is man without prayer?—are some of the questions which he used to answer with Tennyson's songs?

“More things are wrought by prayer than this world dreams of.

Wherefore let thy voice rise like a fountain night and day.

For what are men better than sheep or goats.

That nourish a blind life within the brain,

If knowing God, they lift not hands of prayer.”

In all times Gandhiji prayed privately and publicly. Whenever there was a doubt he prayed and listened to his inner-voice. When strike was recommended he called on the people to observe it with prayers. It was at the time of going to prayer he was shot dead.

As a religious man he found fasting or avoiding food for a stipulated time as it elevated one from restlessness and excitement. It was his fast that brought together Hindus and Muslims, Hindus and Harijans together when there was civil strife. When members of different

communities cut each others throats, it was his fast that ended the Bombay riot in 1921.

His non-co-operation was a religious act. Lord Krishna according to his opinion inculcated a lesson in Gita perform duty at the peril of one's life. The divine book distinguishes light from darkness. He called on the people religiously to non-co-operate with Dyer who shot innocent men, women and children. Jesus according to him was a pious soul. Jesus gave Ceaser his due but ever shunned him and never yielded to his threats.

"If we wish to conserve the welfare of the nation Mahatmaji said we must religiously interest ourselves in the doing of the Governors and exert a moral influence on them by insisting on their obeying the laws of morality.

For Gandhiji Satyagraha was a religious act. It meant holding fast to truth. In determining to follow truth it faces coolly even death if it prevents us to stick up to truth.

There are numerous instances of men who practised Satyagraha and they rather preferred death than deviation from Truth.

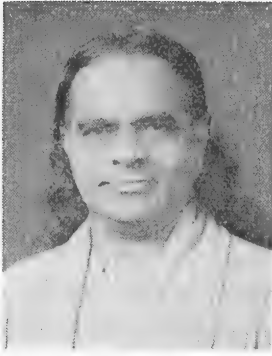
This Satyagraha was practised by Gandhiji and his followers. It brought freedom for the people and secured them from the evil of destruction.

Thus Religion was found the only way to secure the existence of human beings etc.

Shri Acharya Swami,
(India's Spiritual Legacy)
India.

The word Religion is defined in various ways. If however, it is to be understood as the institution capable of producing, preserving and protecting the whole of the materialistic order, and bringing about its allround progress, then it is the only way to secure the existence of human beings and other creatures.

Religion, God and Truth are synonymous terms. They being all pervading, have direct influence on human beings and other creatures. Religion is the life guard of every living human being and every creature. All that is visible in this World does possess life and this fact is established and proved through Religion. It is therefore quite



Shri Acharya Swami.

clear, that Religion is a way to secure the existence of human beings and other creatures. In other words all that exists is safeguarded by life, till it decays, and therefore Religion is as much responsible for the preservation of articulate and inarticulate beings, as it is for their existence.

DHARMO RAKSHATI RAKSHITA meaning, those who protect or maintain Religion, Religion protects them.

Because human beings and other creatures possess or protect the Spirit of Religion, Religion secures or protects them.

PEACE! PEACE! PEACE!

Dr. K. Nimmo, D. C., R. N.,

U. S. A.

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Indeed, Religion **IS** the only way, but not **A** Religion, but Religion with the help of Philosophy and Constructive Science.

Religion means re-binding (to God and All).

A Religion, no matter, how good it may be, limits its members and excludes other religions, thus cannot be World Religion.

The followers of **A** religion think, that they are the only ones, who have the Truth, and they do great injustice to themselves by not trying to find out, what other World Teachers have given to the world, if they did, they would probably learn, in somewhat different form may be, but more or less the same principles and thereby their understanding of Brotherhood would increase. Religion can find spiritual jewels among all people and at all times. World Religion, on a large, all including scope, in which every sincere thinker and seeker can find similarities and opportunity to grow, is the Hope of the World, but it cannot be a religion, in which everybody is to be moulded in a certain form.



Dr. K. Nimmo.

Although we all are of the same origin and go to the same destination (Union with God and all there is), on our way up, we are all different, due to our background in past incarnations, our self-created circumstances, etc. Thus, although we are all climbing, we take different roads. We are all Divine sparks, but our unfoldment is different.

Thus World Religion should give their members freedom to worship in their own way, encourage people to live up to the highest ideals of their religion, study other religions, think deeply, pray, and meditate to broaden their viewpoint and expand their love.

The Leaders of World Religion should by their own effort to more purity in character, greater unfoldment, spiritual growth, etc. be able to help their members by a grand, uplifting example, and wise advice.

Religion teaches Love and Gratitude to God and all His Creation and encourages to do the Will of God. World Teachers, Masters, Saints, Seers teach, that Love is the motivating power of the Universe.

In our love, the animals should be included, as they are also a part of God with feeling, emotions, and the lower mind. Moreover, for human sake, we should not want to employ our men and women in such horrible places as vivisection laboratories, slaughter houses, animal industry, in hunting, atomic tests with animals, etc. because the spiritual growth of such people and their families will be greatly retarded by the infliction of so much cruelty to helpless creatures of God. In fact, cruelty disgraces the inflictor even more than it crushes the victims; but it is LOVE that holds the world together.

Religion includes any aspect of Life, all planes of being, the physical, the emotional, the mental, the spiritual, which are all correlated, influencing each other, but the higher naturally has a greater influence upon the lower.

Thus World Religion considers the Health of the body, the Temple of God. We cannot expect health by vivisection animals and having the results of vivisection injected in our blood, which is a spiritual substance, which should be kept pure. In the healing art, we try to keep the body clean, inside and outside, and we do not forget the emotions and the mind, and use only constructive harmless treatments, if necessary. A great Medical teacher, Dr. Osler, once said to his Medical students: "Never forget Nature, never forget, that there is water, air, light, sun, herbs, etc."

Child's Education should occupy a large space in World Religion, as children are most important; they are growing physically and spiritually and will rule the world later on. Children are wonderful little beings, and respond readily to good, constructive, religious education in regard to Brotherhood of all beings, under the Fatherhood of God.

They are very sensitive and should have beautiful examples of their parents and teachers and all, who may come in contact with them. Children should be given a great deal of attention in the right way. Well taken care of, they are the greatest gifts to the community. Education of children means self-education, if we expect any success with them. None of us should forget, that we all have a great responsibility to children.

Philosophy naturally goes hand in hand with World Religion, the children should read the grant books by our best philosophers in all the schools and benefit by such fine examples. They should also read the lives of great artists, and musicians.

Science should also be included in World Religion, although with great discrimination. Science should be for the benefit of humanity, animals, preservation of soil, etc. and if it adheres to this original idea, it is also a part of religion. For years Scientists were only considered with material things and did not recognize the unseen; but this is vastly changing. Science has gone so far, that it has touched willingly or unwillingly on the unseen. And many Scientists nowadays stand in awe for the things they are finding themselves and which are most closely related to God and the Universe. Here are a few examples:

1. Professor Pitirim A. Sorokin, Emerson Hall, Harvard University, Cambridge, 38, Mass., U. S. A. with a few other great Scientists has started A RESEARCH GROUP OF CREATIVE ALTRUISM. They have studied the lives of some 4600 Christian Saints, 500 American Altruists, also the founders of the Great Religions and Monastic Orders (Oriental and Occidental), altruistic communities, etc.

Professor Sorokin says, that a careful analysis of the ancient techniques of Yogas, Buddhism, and Monastic Orders has been made, because the UNEXCELLED, possibly even UNRIVALED, ingenuity, subtlety, and efficacy of these systems. The known and unknown inventors of these techniques, perhaps knew more about the effective methods of moral transformation of man, than we know at the present time. They certainly have been successful moral educators of humanity.

The Harvard University group has found, that religion, if not LIVED and proved in wise, unselfish, creative LOVE, as ideally formulated in the Sermon of the Mount, and if it is not practised also in social institutions, there is no chance for Lasting World Peace.

They have also tested out this Creative Altruism in prisons, mental hospitals and among their own students, and have found, that wisely applied altruism is the answer to all our problems.



Professor Sorokin has written many books on the subject of Love and anyone, who is interested in this marvelous University experiment, may write to Professor Piritim A. Sorokin, Harvard Research Center in Creative Altruism, Harvard University, Cambridge, 38, U. S. A. or may get the books from the Beacon Press, Boston, Mass., U. S. A.

2. The Moody Institute in Chicago is trying to prove religion by Science and therefore has a Science Department in Los Angeles, headed by Mr. Hargett, a great Scientist, but also a well-informed religionist. By his demonstrations with great electric and electronic machines he tries to bring young people, College students, and as many others as possible closer to God. They have also Scientific films, which can be rented. The Los Angeles address is: Moody Institute, 11428 Santa Monica Blvd. West Los Angeles, California, U. S. A. The phone number is 2-8421.

3. The ARK of Aug. 1955, a Catholic magazine, entirely devoted to Animal Welfare, and the organ of the Catholic Study Circle for Animal Welfare, 133 Argyle Road, Ealing, London, 13, England, Europe, carries some most thought-provoking articles on the work, done at the Delawarr Laboratories at Oxford University in England.

The combined work of the Nuclear Physicists, Mathematicians, Electronic Experts is revealing the operation of Cosmic Laws and Forces, which shed new light on the plan of Creation in the visible and invisible world.

This University has found, that all forms of matter, every atom, every electron emits some form of energy or radiation from the illimitable source of Cosmic Energy in God, the Creator. Delicate radionic instruments are devised for this purpose. Mrs. Barbara Woodhouse has given a vivid picture of the interrelationship of men and animals on the thought plane in her famous book: "Talking to Animals", but the Delawarr Laboratories at Oxford University go even farther and extend this relationship to plant life. They also explain, that there is not only a relationship of resonance between a detached leaf and the plant, but similarly a relationship between the plant and the photographic emulsion of the photograph of that plant.

This may help to explain, how diagnosis can be made and treatment carried out by radionics, even from the photograph of the patient, as is done already with a drop of blood or dried saliva. They still go farther: It also explains the means by which it was possible, by their radionic instruments to treat deficient soils from a distance and to effect the health and growth of plantlife.

Similarly it is explained, that a relationship exists between an area of soil and a photograph of that soil and that experiments have proved,

that a decisive increase in productivity can be obtained by radiating wave pattern to the photograph. This is an incredible and breathtaking discovery, which is a blessing to humanity as it come to rescue famine stricken areas of the earth. By all this, they hope to come closer to the understanding of Creation, etc.

So, we see, what a marvelous turn Science, at least in some places, has taken along most constructive and religious lines. As we live in Scientific age, and especially here in the West, where Science is appreciated and adored, it is a real blessing, that it is beginning to turn to Universal principles.

Economics and Politics will also change, when the hearts of the people are changed.

By the study of Religion as a whole, and the practice thereof, we enrich ourselves and gradually we grow by loving wisely and by embracing all.

Such World Religion, indeed, is the Way to Security for all beings, the way towards Lasting World Peace.

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**Rev. Ishwar Sahai,**

(Preceptor, Shri Ram Chandra Mission)  
India.

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**Rev. Ishwar Sahai.**

Religion is a path by which we mean to march to our goal. In most cases it is based upon the practical experience of its great founder, who taught and preached to the people the ideal of Truth as discovered by him. The basic principles of almost all the religions are the same. Every religion accepts that there is one God and that He is Infinite. The Divine laws are the same everywhere. Universal Love is the very foundation of every religion. What is then the difference between all the various religions? Why are there so many religions at all when the fundamentals

are the same? The reason is quite clear. The difference is due to the presence of certain set prejudices of every religion which are based on forms, rituals and other ceremonials, which frame its outward shape

and present it to the world as a distinctly separate bloc. It is only by these outer formalities alone that one religion can be distinguished from the other. In other words the formalities and rituals of a religion are its outer barriers forming one separate bloc. Thus there are numerous blocs in existence in the world today. Our close adherence to these outer formalities ignoring the fundamental truth at the bottom creates narrow mindedness and leads the world to orthodoxy, prejudice and bigotry. Thus each religion represented as a separate bloc, enclosed within its impregnable barriers of orthodoxy and prejudice is the true picture of religion witnessed everywhere in the world today. Consequently religion which was originally meant to serve as a connecting link between man and God has on account of its prejudices become a barrier between the two. Religion taken up in this light is meaningless and of no avail, rather it is detrimental to the cause of general human welfare. But as every cloud has a silver lining, so there is a bright ray of hope which flashes in the minds of the saintly personalities of the world whose hearts are burning with the thought of present afflictions of mankind. They are consequently straining their nerves to find out means for establishing a common world religion to ensure the welfare of humanity at large. Their pious motives and the noble ideals are highly commendable and every God-fearing man shall be glad to co-operate with them to his utmost capacity. I earnestly beg to offer my sincerest help and co-operation, insignificant though it might be, for the noble cause taken up by the Holy founder of the Ananai-Kyo.

With a view to ensure man's right and safe living on the earth, much prominence is being given to the question of unification of all religions into the great Universal religion. But the experience of the last two World Wars shows that most of the nations involved therein belonged to one and the same religion and in spite of this common tie they entered into deadly wars bringing untold disaster to mankind. Evidently religious prejudice could not have been the cause, neither the racial nor the national prejudice. The real cause of the wars was the economic problems based on sheer selfishness which created circumstances for the disturbance of peace. Besides the unification brought about by the introduction of new institutions based on the combined prejudices of each, may probably be of little avail. It may be more like a coalition of religions established in the form of a new institution, adding to the already existing list. If the various religions of the World are to be unified, it is necessary to abolish the bloc system by breaking down the barriers of each. When all prejudices regarding name, forms and rituals are washed off from the mind of the followers, all religions will come round to a common point, God, which

is universal and the final goal of every religion. In my Master's words, "God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms and rituals, nor is He to be traced out from within the scriptures. Him we have to seek for in the inner most core of the heart." Thus for the establishment of a Universal religion it is essential to remove all prejudices and fix yourself upon the idea of God, the Infinite, sticking firmly to the noblest principle of Universal Love and service.

The real cause of diversity in religions is the difference in the conceptions of God. God is infinite, almost all agree to it. But human approach being limited the conceptions differ. Some think of Him as having a celestial body which is not visible to every eye except to that of a devotee. Others think Him to be seated on the highest heaven watching the good and bad actions of the people. Still others think of Him as an eternal Power pervading all the Universe. Consequently each one takes up lines suited to his purpose, and on account of prejudice and orthodoxy he becomes so narrow minded that he does not like to take into account any other view. The most commonly accepted conception of God is that of an omnipotent, omniscient, and omnipresent supernatural being and that being the conception of almost all religions, is the God of religion and the final limit of its approach. But taking in view of the Infinite character of God we cannot stop here. We must go on to higher conceptions which are even beyond the scope of religion and for which we have to take up the path of spirituality. In support of my views I give below a quotation from the 'Reality at Dawn'.

"Religion is only a preliminary stage for preparing a man for his march on the path of FREEDOM. When he has set his foot on the path, he is then beyond the limits of religion. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality; the end of Reality is the real Bliss. When that too is gone we have reached the destination."

That is the highest mark which is almost inexpressible in words. Thus all differences and dissensions in regard to religion exist so long as we are within the bounds of a particular religion. When we cross its limits or rise above the level of religion we enter the field of spiritualism which is universal and where all religions are unified into one.

### **SPIRITUALITY**

So far (i.e. upto the limit of religion) God is viewed as a formless being (Niraker) possessing highest powers (Sarva Shaktiman) and all

finest attributes (Saguna). We in our language call Him as ISHWAR or the controller of the Universe. Now proceeding by the law of cause and effect we come to the conclusion that He is the origin or the cause of the vast Universe with all its diversities and differentiations or more appropriately the centre of the vast circle known as Universe. When we take this Centre to our view and observe it minutely, this centre or point appears in itself to be another finer circle, or a more subtle copy of the gross external existence. As such we are led to believe that it too must have a still finer centre within it. The same will be the case with this second centre. Thus there must be a centre for every circle and every centre, in its turn, being a finer and still finer circle. The same process continues endlessly. So from the outermost grossest aspect of God as a formless being possessing attributes we proceed to the finer aspect as above the limitations of attributes or quality-less (Nirguna). With this conception in view we are now beyond the limits of religion. The idea of worship too begins to fade away. We begin to feel ourselves to be the possessors of Godly attributes and Powers. Sameness begins to develop. The feeling, "I am thou" grows predominant. Rising higher we come to still finer and finer most conceptions of God as Activity proper, consciousness or potentiality. This is the point of origin of the creation. But that too is not the end. There is, God still above or beyond it. The finer most centre of all the subsequent centres. There it has neither power, nor activity nor consciousness. It may roughly be denoted as the Dormant state of God (Nothingness or Zero).—Infinite and Inexpressible. Thus our march towards God is not limited within bounds of the religion but goes much beyond, rising higher to finer and finer aspects removing all limitations one by one. This is the essence of spirituality. In other words it means our return to the primitive state of existence from which we have descended to the present grossest form.

Our existence in this present state is neither sudden nor accidental, but it is the result of a long process of evolution. The existence of soul can be traced as far back as the time of creation when it existed in its absolute state as an individual entity. From that primitive subtle state we marched downwards, taking on layers of grossness which are more appropriately expressed as coverings. The consciousness of Individuality (Ego) was the first covering in the composition of man. It continued developing and assuming more and more grosser forms. The action of **Manas** (psyche), **chit** (consciousness), **Buddhi** (intellect) and **Ahankar** (Ego) in cruder forms began to contribute to our grossness. Finally our thoughts and actions gave it a new colouring and

**sanskars** (effects of our thoughts and actions) began to be formed. These are the innumerable coverings of grossness which have gathered round the soul. It is, in other words, a tiny creation of our own, which is a miniature copy of the God's Creation. Now for our return to the same primeval state, we must revert to the process of involution, which may be taken to mean the renouncing, one by one, of all covering of **SAMSKARS** (effects of thoughts and actions), **MAYA** (illusionary aspect of Matter), and **AHANKARS** (ego) to the last possible degree. Just as **MAHA-PRALAYA** (complete Dissolution of the God's Creation) is essential for the return of every thing in Existence to the Origin, so is **PRALAYA** (Dissolution of our tiny Creation) essential for our return to the primeval state of Existence, The Origin. This we do in Meditation. We gather ourselves on one and the same point, The Absolute Reality, ignoring all things of our making which begin to fade away from our mind as we advance in our practice. In course of time we begin to proceed towards the state of Negation. When this is complete we enter the true Godly state and One-ness begins to develop all through.

## **PERFECTION**

The various conceptions of God from the lowest to the highest present to our mind different standards of final approach. Consequently our ideas about Perfection also differ. Thus what we really ought to aspire for, remains a puzzle to most of us. To be virtuous and God-fearing is noble but it is not Perfection. To be devoted to God in thought, word and deed, is a stage of progress but it is not Perfection. To be in communion with Higher Powers is one of the great achievements but that too is not Perfection. To be in a state of Bliss is a Divine Blessing but still it is not Perfection in true sense. Really God alone is **PERFECT** and no mortal, however advanced he may be, can ever claim to be Perfect. We are marching from the vast outer circle of gross-ness, right across to the inner most Centre, The Infinite **ZERO**, which is beyond human conception. Our ultimate approach to the farther-most possible limit in that direction, is all that Perfection can be taken to mean. It is really impossible to put a mark-post for Perfection. For our human understanding we may take it to be complete Negation of self or complete One-ness with God, The **ABSOLUTE** or anything highest, we can think of, or imagine.



Answer to the agendum:—

Coming down to the subject, Is religion a way to secure the existence of Humanbeing and other creatures, I may say that in fact religion is the only solution of all our varied problems in life. Universal love and Reliance on God, the two fundamental principles of a true religion are enough to solve our problems. The main cause of all the problems is selfishness, which is the root-evil. It is only selfishness that has resulted in the formation of different blocs known as races, communities, nations and classes, and it is selfishness alone that brings them into conflict with each other. Therefore in order to establish permanent world-peace and ensure the self-living of every soul on earth, it is essential to root out selfishness first. Give every one his dues without reserve and you will find your interests safe guarded. There shall then be no cause of discontent or rivalry. If we enter the true spirit of religion and adopt the two principles, stated above, in our daily life, chances of unrest and disturbance will considerably be minimised and we shall begin to feel satisfied and contented under all circumstances. Peace of mind is the greatest blessing, which can be gained only through our sincere and close attachment to God. Every man must have peace of mind, then alone can world-peace be established on sound basis. Peace of mind does not rest on external circumstances alone but can be gained when a man learns to face adversity, in full faith and confidence on God's graces and having universal love for all creatures. In fact it is only our immoral and irreligious ways of living, adhering closely to the material aspect of things in utter disregard of the Powers of God, that has brought mankind to the verge of ruin. Religion has actually lost its hold upon the minds of the people. Its utility in our daily life is practically nil, except that it may serve as a suffix after our name. The solution too is quite clear. We have to revert to the Divine Path and become Godlyminded adopting His noble principles in life. Then only can our problems in life be solved and with it that of the world.

With prayer for Divine blessings to all brothers and sisters.

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**Dr. Manly P. Hall,**

(President, The Philosophical Research Society, Inc.)

U. S. A.

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It is with the deepest respect and regard for your splendid activity

that I take the opportunity to accept your invitation to express my personal feelings on the subject of your agendum. Individual and collective security depends upon a due and proper emphasis upon those principles and ideals which all right-minded human beings hold in common. All men are not philosophers, scientists, scholars, or economists. But there are few indeed who are not strengthened by some inner spiritual conviction which inspires them to live constructively and idealistically. We may say, therefore, that the religious instinct, and the natural and simple desire to believe in a supreme power and act in accordance with its dictates, is the greatest common denominator available in the world today. We certainly cannot hope to build an enduring physical civilization, uniting our lives in the service of truth, unless we ensoul this social program and bestow upon it the united strength of our holiest aspirations.



**Dr. Manly P. Hall.**

All the enlightened religions of the world, of the past as well as the present, have taught men to honor God, serve each other, and keep the peace. The spiritual authority which religion exercises, the immense prestige which it enjoys, and the vast number of persons which it influences, all these together provide the opportunities and responsibilities for a powerful and enduring ministry. It seems to me that the first and most important work of modern religion is to unite on the level of principles and to serve with fulness of spirit those imperishable convictions which constitute our cultural heritage.

If the various faiths of the world are divided by certain creedal and sectarian boundaries, they are also powerfully united in their dedication to works of peace and fraternity. If they will emphasize the many concepts which they hold in common, they will find that they can unite and serve together in a spirit of brotherhood and comradeship. It does not follow that religions should or must lose their identities. Just as intelligent human beings can work together happily and effectively, yet retain individuality, so the religions of the world can labor side by side in the practical service of their members and those of other equally honorable and valuable convictions.

Man's security comes from within himself, and the security of all men is founded upon the security of the individual. When we put our own lives in order, broaden our horizons, deepen our understanding, and strengthen our dedication, we advance the security of ourselves



and protect the rights and privileges of those around us. It has been established, even on a psychological level, that a man without faith lacks that inner strength which must preserve his outer estate. A nation or a people without spiritual convictions cannot long endure, nor can it enjoy peace and happiness. All visible things have their root and source in realities not in themselves visible, but capable of producing the most powerful visible consequences. We can educate a man from the outside, but true wisdom and understanding are not given to man, they are given **through** man for the advancement and protection of society. I cannot conceive, therefore, any security for man except that which is based upon such hope and faith as a good religion encourages and inspires.

The devout and enlightened person not only respects the life and property of other human beings, but accepts a deep personal responsibility for all creatures that exist within the vast expanse of Nature. He neither abuses nor misuses, realizing that the same life that flows through him sustains the creatures of all the other kingdoms. The good man, therefore, cultivates harmlessness in the same spirit that he cultivates Godliness. He is resolved not to injure by intent any form of life, but to use with gratitude the bounty with which he has been provided.

Many years ago, I knew the distinguished American horticulturist Mr. Luther Burbank. One afternoon, seated in his home in Santa Rosa, we were discussing religion. He had a small dog, which began pawing the screen door leading in from the porch. Mr. Burbank turned to me very quietly and said, "One of the reasons why I have not been able to accept man-made theologies is because they do not provide for the spiritual lives of plants and animals. If that little dog who has done no evil to anyone, but has lived a beautiful and faithful life, cannot go to heaven, I do not want to."

I remember with deep gratitude that Buddhism is accredited with having been the first religion to provide shelters and hospitals for animals. I think this is a very noble and proper sentiment, and sincerely hope that man's unfolding spiritual consciousness will bring him into closer communion with those kingdoms of living things which cannot speak to him in his own language, but convey to him so much through their devotion and affection. To realize that there is one universal life that we all must serve, is to appreciate the deepest truth of religion. We are the servants of that life, and it is our privilege, because we have minds capable of thoughtfulness and emotions capable of love, to conduct ourselves with an ability appropriate to our stature.

For this and many other reasons, I have read with the deepest interest the reports and papers of the World Religion Congresses which have been presented under the auspices of the Ananai-Kyo, and earnestly desire for you the greatest possible success in your wonderful work in the cause of religious unity.

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**Mr. R. B. Tunji Olaiya,**

(Muslim Students Association)

W. Africa.

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**Mr. R. B. Tunji Olaiya.**

Yes, Religion is a way to secure the existence of Human beings and other Creatures in that it acts as a medium of holding Communion with God to be guided aright. God is the light of Heaven and the Earth, Quran 24:35. And he showed the light to His messengers or servants whom he loveth.

It is evidently proved that through faith in ones religion our prophets Abraham, Moses, Joseph, Jesus and Mohammad; the last had received message from God through revelations and dreams. In our present time men have left religion and pursue all worldly attractions—which are vanity after death.

Some who are just religionist in words and not in deeds are found among adulators, liars thieves, and unrighteous. We should put on our thinking cap on world peace love, truth, unity and mutual understanding among nations irrespective of race creed, religion or colour that one may belong. It is the work of us religionists, educationists and leaders of thought to read it among our people, churches or mosques. There is urgent need to publish our news in local press, Journal etc. in the same manner to spread among schools, universities and institutions so as to know the value of prayer, religious teaching and moral instructions. Praise be to God, in earth peace goodwill towards men whom you have shown your light. Let us help ourselves, for Heaven helps those who help themselves.

Trusting that we shall hear from you on our common purpose and we are always at the service of Allah in conveying God's will to His

people. Mohammad loved peace, Jesus loved peace, all the past prophets of the world and spirits loved peace but why should we present generation love wars and indulge in atomic weapons on destructive purposes?

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**Mr. Gokulananda Sahaya,**

India.

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Religion is too vast and comprehensive a term to be confined to any explanation. God, Religion and universe are co-existent and co-relative. Religion is a link in between God and universe or the Creator and the created. If the link is missed there is dissolution and God and universe, both go out of the picture. God is the spirit,—the Eternal Invisible Supreme Force and universe is the perishable matter emerging therefrom, where as, Religion is the System of Activity sustaining the two. Its Sanskrit synonym is 'Dharma' that which upholds. The most ancient Religion of the Hindus is, therefore, called Sanatan Dharma, the Religion Eternal. It governs the entire creation including all the sentient and insentient beings and the animate and the inanimate objects. The appearances are but the symbols of the one Eternal Invisible Supreme Spirit,—the Brahma, with Religion as their basis. The human beings and all other creatures thus owe their existence to Religion or 'Dharma' as it is the fundamental link connecting spirit and matter or God and universe. The question, therefore, does not arise if Religion is a way to secure the existence of human beings and other creatures.

If the word, 'existence' is narrowed down to mean livelihood or subsistence even then 'Religion' continues to focus the stability thereof. Religion is not a matter of choice but the Force of Nature working incessantly. It is immaterial if one perceives it or not or the other is unconsciously indifferent to its subtle process. Religion is a system of ceaseless activity towards the growth and evolution of life and it provides the same with quite a healthy and stable subsistence.

In relation to social culture and development religion consists of



**Mr. Gokulananda Sahaya.**

mandatory and prohibitory injunctions based not only on experiences and experiments by the builders of Nation and Society but also on the revelations from Impersonal sources to the seers of yore. They have all been bequeathed to posterity for guidance and as precaution against the evils consequent upon the defiance thereof.

In the present set up of the world, Philosophy and Theology appear to be boring and fantastic and even out of date. Religious discipline and spiritual culture on mass level are also dying out. The only redeeming feature is the urge for and stress upon ethical discipline and Ethics is the fundamental essential of Religion. The culture of eithics with all seriousness and solemnity is, surely, the need of the hour. Life is distinct from body. One is the spirit and other is the matter. Body without, spirit is nobody's concern. Attention to the Spirit is, therefore, indispensable and it can be done only through culture of virtues or ethical discipline.

Holiness means wholeness,—the full development of the inner force or the spirit or life within the body. This is self-discipline. Self-development is the Keynote of the religious life, of the future. It leads to self-expansion. The narrow sense of limited concern disappears. There is then no selfishness nor feeling of separateness. An individual being becomes as such a part of the entirety as a finger is of the body. An individual mind thus becomes akin to the Cosmic-mind. There remains, then, no disparity. The economic control over the necessities of life would likewise give place to the priority of life-preservation. necessity and there would, no more, be an itching for the bid of life. This is how Religion works and promises to ensure the security of the existence of human beings and other creatures. Holiness should not be made a profession. To be virtuous is to feel alike with all and stand shoulder to shoulder sharing one another's burden. Not God but Mammon can, very well, be propitiated by the sacrifice of human or animal life. Religion by itself has never created havoc nor is there any thing in it as poisonous virus. The fault is not will Religion but in its following. There is no use in crying over spilt milk.

Let the dead past burry its dead.

Trust no future however pleasant,

Act, act in the living present.

Heart within and God overhead.



Mrs. Stephanis Sypkens-van Andel,  
Holland.



To speak about Religion (religare or binding to God) is not easy, because everybody has another state of consciousness. It is a great responsibility to spread ideas, because it is so difficult to say in words what you see and feel inwardly. Only those who are pure of heart, honest, trustworthy, etc., can come nearer to Truth and to God. We must ask; "Who is so?". As far as I have understood the different Religions, I see in the teachings of the great Masters and Teachers a way to EDUCATE the peoples "to find his God and to come nearer to God". As far as I have seen, the different rituals and deep thoughts of the Religions are the same and built on NATURE LAWS OUTSIDE US AND INSIDE US. Always the HUMAN BODY was an important theme of the ancient Masters, in relation to God, the Creator of that body. In the West the deep understandings on this subject are lost, more or less; and that makes the confusion under the peoples.



Mrs. Stephanis  
Sypkens-van Andel

They have their own ideas about religion and there are coming more and more institutions, claiming to bring the Truth. Wenn Pilate asked Jesus the Christ "Can you tell me what is Truth?", Jesus, this Wise Man, said NOTHING. How could he explain to Pilate, who knew nothing about "revelations from God out of the human heart!" When you have not got this state of consciousness "by birth", then you must have an **education to develop** you in this direction! The Churches try to educate in their way the priests to come into contact with God, but they forget the peoples, the members of their Churches, to educate them to a higher standpoint of life. As soon as the Churches are doing that, there will come happiness, health, prosperity and peace on earth. The Old-Christians had a certain high standard of life, but nowadays it seems to be enough when you "believe" in Jesus and in God. But when you don't live pure, morally, and Godly, then you are not **practising** your belief and things are going wrong. The great Masters were great EXAMPLES to us, but the peoples don't follow them EXACTLY. That is the failure everywhere. The followers of the Spiritual Leaders of the different races have changed the teaching to

their way of life and their lower state of consciousness, and so by and by (they did not mean to do so) the great revelation of that particular Saviour sunk to a lower plan. We must not blame anybody for that, because the one is following the other, and that one person is changing "a little bit" of the Truth. After ages the Truth has NOT COME and we blame God for that! No, God has sent us great Saviours, men and women, but **we don't keep His Laws** of any belief, the most important Laws of God are the SAME! But the state of development makes the difference in application.

When we let everybody FREE in his life, and when we know that we all are children-from-One-God, then we will grow to the same direction of Truth! Religion is binding-to-God. Religion must be Universal knowledge. The more we grow into the spiritual realm, the more we understand God.

I am sure that every Saviour was a Vegetarian and Jesus the Christ too. But meat eating people, who translated the records of the Bible changed the meaning of the word "food" into "meat". Every "Holy Meal" in olden times was "bread and fruit juice" or milk, honey, and the Essenes to whom Jesus was friends lived strictly vegetarian. You can read about this good Sect in the old book of Flavius Josephus (70 A.D.). 'I mean to say, that such changes made the later Christians to eat animals. Instead of Light, the darkness came everywhere.

Blood is a most wonderful creation, so it may not be shed or eaten. In Genesis of the Bible it is said "by Gods Voice" to mankind, that blood may not be eaten. Even the animals who eat meat belong to the "dark" side of life and when we have better thoughts a Paradise will come "where lion and lamb will lay together as friends".

We must build such a better community life!

Every person must become free—thinking individuality, a oneness in himself. His body, soul and spiritual side must be in harmony, in balance. That is the aim of every Religion, the task of every Religion. It is a case of education, enlightenment and consciousness. It is said to mankind: "That you must become as perfect as God in the Heaven" (spheres). So the body must be laid by the Divine Spirit and become "the Temple of the living God". It is the Divine Thought or Intelligence of God, who works with the atoms and the other, through which operations He creates every form, small or great. Science nowadays has discovered, that the physical atoms of the Universe are striving to become "perfect". Therefore the atoms unite with those other atoms to become "elements" and at last "substance". Every form, planet, plant, animal and men are still striving to be "perfect as God". So we

never must take away the chance of any of them to "make themselves better". It is of no importance "when" the salvation will be of all, the souls in the Universe, but it "will" be some time! Our earth wants to come in a new era, and so mankind has to go too into a higher state upwards. Therefore are all this new ideas. We hope that the Wise, will lead the new time to the lightside. It is very critical who will win: light or darkness of the minds.

There is no standstill, we all go upwards or downwards. We must help one another. We must give the **children the best spiritual education**, because they are our future.

**We must make the question:  
"What do we mean with Religion?"**

Do we mean the membership, the buildings, the services, etc.? Or do we mean the natural and absolute binding, or relation with God in my heart?

For me the "binding with God" is the most important! Although we must help one another to overcome the difficulties in our lives to make it better, we must let that person be free, and don't let him have the feeling to be "bound" to me or any institution. The spirit in the human body is free. God is free from substance. Only substance is bound to laws. When we want to educate human beings, then we must make them strong and conscious. This is the aim of life. When no body can help me in the right way to find God in my heart, then it is better to be left alone. God is always trying to reveal Himself to me. Still we must be very humble, as who can say: "I know all about the Universe, nature and mankind." Our body is the instrument by which we have to think and act. This instrument is developing itself gradually. It is not evolved enough to understand everything. Our braincells are not enough awakened for the thinking capacity. Still we are on the way-to-perfection, although it will take many incarnations, no earth and elsewhere in the Universe. Let us be careful that we make not many faults, as we must make everything **good** again. Why should we loose so much time by making so many stupid experiences? We know already the Divine laws, given to us by great souls.

This body of mine is the Temple of the living God. So I must keep it in a perfect condition: clean, healthy, pure in thought and deed. God has to live in his earthly Tabernacle, otherwise He can't direct my life. God "walks and talks" with men, yes, not only in Saviours, but too in every body, in every creatures. For God the one is not better as the other, God is **neutral**, He loves us all. We must be good

because we have to be so to become like God. We are not God, but we can be "like Him".

### **The alter of God is my heart.**

Here the spiritual Image of God is. When I want to come to His alter in my heart (the alter in Church is an imitation of this condition), I have to be in Truth and in Spirit. I must find God in His own surroundings, in the finest sphere in my heart. When we will see Religion as a high situation to which I have to develop me and educate me, then Religion can secure the existence of each human being. We don't need only **spiritual thoughts**, but too **practical application** of a better way of living.

The spiritual and physical part of my life may not been "split", but must be a **unity**. I can't say: "On sunday I do what God says me to do, but during the week I do what I like to do". And so the difficulties are growing day by day.

### **Ways of education and evolution in me.**

Just my daily life must be "in the service to God" and in this manner the physical development of me must be considered in the Church or any other congregation or group. In olden times the Wise men knew this. The churches have ways and means to educate mankind. But do they understand the deep methods? Do they understand the laws of nature used for the methods for the high aim? In the West they have no idea of the good of "fasting", that it has a medical side: to "bring out of the body the "devil". To "clean the body" was a spiritual, but too a medical practical way of eliminating sickness and the "devil or black force" out of the body! (In the Western world science has "split" the spiritual and the physical side of the body and now they are striving to bring these two parts again together, because the one part influences the other. A body is a Unity.)

### **God is light, intelligence, vibrations, radiations.**

When we want to come "nearer to God" I must develop these "things" in me. You can call it "methods" or not, but in some way or another we have to **do something**. As long as the method is not fictive, but **natural**, it is all right. And when the meaning is to become-better-and-divine, it is all right. Think good, speak good and act good! That is the main thing in life!

These rays of light, intelligence and vibrations causes the **THOUGHT** in the Universe, but too in me. God is light, and He wants me to be light. God is intelligence, He wants me to be intel-



ligent. God is vibration, He likes it, that I shall vibrate in His Harmony, Tune, Rhythm, etc. These are the **methods** or **ways** by which God-reveals-Himself in the Universe and in the human body. When we use them in our devotion service to God it will develop me and bring me to the higher-spiritual realms of God in me.

We give higher and better thoughts in our vibrations by singing or humming. It brings me concentration, what is necessary to bring my attention inside myself. When I come in contact with Him, my Inner-Being, my Divine Ego, then He reveals Himself to me. As alike attracts alike. Not God will come the first to me, but I have to go the first to Him! He is always waiting for my longing-to-Him. So we may pray and send Him our love and good thoughts. When we ask for something altruistic we will get it, when time and circumstances are ripe. But when we are egoistic, the thoughts of mine will return without realisation to me.

### **The Holy Meal.**

When we like to keep our body, the Temple of God, clean, then we must have a certain food to be healthy and happy. The world must become vegetarian because the body of a man or an animal is sacred, we may not slaughter them, and the blood is sacred too, it is the most wonderfull "juice" in us. To be "thinkers" we need the whole body, all the processes. Is it not a wonderful instrument of the spirit of God, to "play upon His Melodies"? Only when we admire this wonderful body of men and animal, we will not kill it. There will come a time, that even the meat-eating animals will disappear from the earth, when the vibrations of men are so high, that evil things can not stay here any longer.

### **Breathing exercises.**

Breath is life. The breath of God is the Rhythm of the Universe, in the planets, in the plants, in the animals and in men. Every form has a sort of breathing, more or less conscious. The way of breathing shows the state of development and consciousness. Scientists, medical doctors, statesmen, priests, etc. nowadays are more and more interested in the science of the breath. Breath can heal you, clean and stimulate your body and it is a way to develop the higher senses. So it must be learned in all the schools so that the children will be intelligent, radiant, healthy and peacefull.

In the Western world the "Mazdaznan breathing exercise" and "better way of life" are studied by thousand of peoples. When we want "finer men" in the community, then we must have fine ways of educ-

ation in every way.

### **God in my heart.**

God to be my Leader, must be in me to guide my Path. God is night and day sending His Radiations, His Thoughts to our brain. We can receive what we need. God is Omnipotent, He knows everything, He is Almighty, He is Eternal. When the vibrations of His Thoughts are not in harmony with the vibrations of our particular braincell for that thought, then the Thought-of-God will return to its Source, the heart.

The way of transport by which the vibrations of the Thoughts of God are going along, are the unconscious and the conscious nervous system. These nervous-systems are to be found inside and outside the spinal column. The nervous centres there are sending these electric currents of thoughts further in the body and to the brain. This is very important. To stimulate the nerves we do breathing exercises, relaxation exercises, massages. The spinal column must be flexible and therefore the friends in the world are making "a bow" for God and for you. It is a daily exercise. When the spinal column gets stiff, the thoughts of God can pass not easily the way from the heart along the spinal column to the braincells. This is scientific religious education! This is natural and everything must be based on natural scientific laws. The same natural, scientific, religious way of behaving you and to educate and develop you is to dance, to kneel, moving the body in every direction to keep it young and flexible. We must be hundreds of years old, to have the opportunity to "know something" about God and the Universe and to develop our talents, knowledge, wisdom, etc.: We all, more or less, want to know: "Where do I come from? Why am I here? What will be my future?". The souls of other ones are not our possession, let them be free!

### **Now we ask: "What do the heart look like?"**

When we develop our "inner-eye" (the anatomic place is just under the Epiphyses, at the end of the spinal column, in the head), we can see with our spiritual eye into our body, till at last we can see the Divine Ego, or Gods reflexion in substance. We have learned at school, that a human being has four chambers of the heart. Behind the fourth chamber of the heart there the quint-essence, the spot where the Divine Ego or God-in-me dwells. Here is: "The Alter of the Almighty God". The body is the Temple, or the Building, or His Instrument to play upon His Divine Melodies.

... This Ego is as small as a physical atom. We can call it: "The

Divine Atom." This Divine Atom of God is the cause of every creation in the Universe and on earth. God works with the Universal Principles: Atom and Ether. It is His Pressure, His Thought who creates everything without end. How wonderfull all these forms, colours, thoughts, etc. are! The Divine Ego must be so small otherwise it could not be attracted by the thought of two human beings in copulation, it goes through the Universe, it goes through every obstacle, wall etc.: This Atom has no weight.

### **The heart is the reflexion, the mirror of the Almighty One.**

Around the heart of a human being is a condition worthy to God. So our inner being is Godly, pure, good, loving. But the laws of the negative state of nature can bring forth "worn conditions, abhorrible forms, black thoughts. But these "things of the darkness" will disappear when we live, think and act along the positive, or light side of substance and the creation. But **God will win**, and the "devil" will be conquered. This is the time of this "battle". When God will go "down" to the human body or substance His Thoughts have to pass the four chambers of the heart. The Spiritual Divine Thought of God must be materialised in me, before I can understand it with my brains, which are made from the physical atoms.

The Epiphyses in the brains is the place of **CONTACT** in substance between "God-and-man". We have to go "upwards" or "inwards" to find and contact with "my God". To come from "one chamber to another" is a state of development in me. We must "open" the chambers, the spheres to God in me. When I understand the conditions in my heart I can understand better the conditions in the Universe, because the human body is "the small Universe" of "the great Universe". Our Sun of our system of planets is the focalizing point, as the Epiphyses in the brain, and the planets are like the human organs in the body, who are too a Unity together. The planets are circling around their Centre, the Sun. The Sun gives light and lives. The first great step in creation was the creation of **LIGHT**. We must create light in us. Therefore the old Zoroastrains placed on their alters a living flame of light, to tell the peoples that the creation has set in with light.

### **The Heart.**

1. **CHAMBER ONE.** We are obliged to give it a name, and so we call the spheres around God the "chambers of the heart" or the spheres. We can call the first chamber of the hart the **Chamber of the SOUL.**

The colour is soft red. It is the **PHYSICAL** side, the side of substance in the lower state and lower vibrations. From out the brain, where consciousness is, we have to make a state of development with the first chamber of the heart through the conscious nervous system in the spinal column. When we are in contact with this chamber, then we "come out" of the narrowness of the body, and we can come in contact with the **souls of everybody else**. When we have not reached this contact then we can't **LOVE OTHER SOULS**, we don't know exactly what that mean! It is only an idea for us, not a reality. You can't blame those who have "no love for another", but these peoples must not be leaders of mankind. They destroy, instead of building up in harmony!

I remember that I had "the opening of my first chamber of my heart" when I was 17 years old. I had the following experience, when I was awakening after a sleep. I felt myself as if I was in a tube, a small and long channel. Above me I saw a light. I was longing to reach that light and I went to it. It gave me a feeling of freedom. Then I awoke.

2. **CHAMBER TWO.** When we pass the first chamber of the soul condition, we come into the second chamber or the **spiritual chamber** or sphere. The colour is blue, it is **small light** we see.

3. **CHAMBER THREE.** The small light we saw came from the greater **FLAME OF LIGHT** in the third chamber or sphere. The colour is yellow going into purple. We can call this chamber the chamber of the **DIVINE SPARK** or **FLAME**. Only those, who are pure in thought and body, living in the Truth and Spirituality, the higher side of life, those who are longing to live a holy life in God, can come to the alter of the living God. God sees the heart, He lives in the heart. Here you can't sin, steel, kill, etc. Here only Holiness reigns.

4. **CHAMBER FOUR.** Now we enter the forth chamber. This is the **CHAMBER OF SILENCE**. Between this chamber and the "fifth chamber" or spot where the Divine Ego or God dwells, is a sort of "gap". God is free from substance. The Holy Image of God can only be seen through a veil, an electric current which is going up and down before the Image of God. Only when we are as Holy as God we can see through the veil and see God "with our spiritual humanly eyes". The Divine Ego is an airless cell wherein is the Image of God in eternal youth, radiating, light, intelligence. We could say in the age about thirty years old. God is nor man nor woman, but sexless. Only in substance the duality exists: the woman and the man principle as a

two-oneness. There is only One God. The Divine Ego or Divine Atom leaves the human body as soon as it dies, and it will go to a new field of operations in substance, connecting to the last instance. The more consciousness we have gained in our last life the better the new life can be.

May we all find our binding or Religion to God. May happiness and peace be in our hearts. May Peace come to one and all. Amen.

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**Mr. Sheikh Ali Mohammad,**

Australia.

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No: Religion is the propensity to serve and worship, which became a part of each human Nafs or Self at creation. The Self, being the spiritual essence of the human as a whole, is by this propensity, (which bears much the same relation to the human Self as does instinct to the animal mind,) practically compelled to serve and worship.

Therefore we find that all humans have religion, in the sense that they serve and worship and become subservient to some outside power or object, which they recognise as superior to their own Self. The right Religion is the Service and worship of THE GOD the Creator.

Many humans become subservient to the power of Wealth or Popularity, or deify their Race or Nation and often their own animal instincts and desires.

In view of the above facts Religion is co-existent with the human being and cannot be said to secure the existence or non-existence of them. Only THE GOD who Created them at first, is able if He pleases to destroy them so that they are as if they had never been. And all Affairs belong to THE GOD before and After.

Mr. Ernest Swift,

England.

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I understand the question to mean—Does religion help to make secure the existence of Human Beings? The answer is a simple one.

There is no security without it.

Religion is that spirit in man which causes him to seek after the Good, the True, the Beautiful. In varying degrees most men and women have a standard of ethics which is their religion, even though they may not be attached to any organised religious Group.

Religare means to bind, and surely in our conception of the word "religion" we understand that a religious man is one who is bound to his highest concept of Universal Law and Life and seeks to bring that Law and that Life into concrete embodiment. The measure of our religion is the measure in which we endeavour to do just this, and each individual can make his or her contribution to the establishment of an harmonious relationship with the Creative Life Principle, which many of us name GOD.

When we come to organised religion we are considering Groups of people who are uniting their efforts to establish this harmonious relationship and to understand their place in the Universal Purpose. The importance of their combined effort is in relation to the devotion of each member to the Ideal which animates the Group. The outer paraphernalia of their religion, its creeds and its dogmas, its tradition and historic significance, are of secondary importance. The essential contribution of each religious group to the well-being of man is governed by the devotion of its members to the highest spiritual ideal of which they are capable in their present state of development.

Religious Groups of every kind are the means whereby man is becoming aware that the Law which governs the universe is one which relates first and foremost to man's spirit. This is particularly true as regards the newer groups which are endeavouring to re-interpret the ancient Scriptures in the light of a developed consciousness and are no longer subservient to the latter, seeking rather to discover the hidden truths and to be guided by the spirit of the teachings. These are revealing that the outer happiness and well-being of man are to be fully assured through the possession of an inward peace. When Jesus said "Seek ye first the Kingdom of God, and all these things shall be added unto you", He was stating the basis of the spiritual, physical and material well-being of man.

It is fortunate, however, that the question includes a mention of 'other creatures', for all Life is One—only the form differs. Though multiple forms LIFE, which is GOD, is seeking to express Itself in ever increasing Perfection. Any religion that disregards the right of sub-human creatures to enjoy their spell of existence and development on this earth, and thinks that man only is important in the scheme of things, has failed to understand and secure that harmonious relation-

ship between itself and the Principle of Life. It serves a tribal God.

There can be no respect of, nor reverence for, the Principle of LIFE when we drag the creatures to the slaughterhouse and the vivisection chambers and subject them to unspeakable horrors and cruelty. Any religion that accepts and permits these things will ultimately fail in its purpose to bring the world to the feet of its Deity, for they are a denial of the Spirit of Love and Compassion which should be the glorious, shining raiment of the Sons of God.

For religion—and by this is meant organized religion, as well as the idealism of the ordinary individual—to play its proper part in securing the happiness and well-being of man, it is therefore essential that shall be (a) absolute devotion to the highest Ideal, and (b) an harmonious relationship to Universal Law and Life.

“All creation groaneth and travaileth together until now—waiting for the manifestation of the Sons of God. Where are they?

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**Mr. Hari Kishandas,**

India.

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RELIGION is a way to secure the existence of Human-Beings and other Creatures. The true meaning of the word “religion” is to re-establish the lost contact. We have our Countries Legions abroad which are meant as contacts with the Foreign countries and religion is to re-establish the contact. Once we establish our lost contact that is we realize ourselves, the existence of the Human beings which is eternal in the actual sense of the meaning is fully secured. There is no more security needed with the self-realization. Most of the pursuit of Human-beings is after senses, enjoyment of which is momentary and which leads to a feeling of insecurity. Our soul is eternal and everlasting, free, all knowledge and all purity and with the realisation of this in actual practice there does not remain anything to secure. Our existence which is eternal when rightly understood, does not leave anything to secure. Religion is a way to unveil the cover of ignorance and once that is successfully done the existence is realized as eternal beyond which the question of security does not arise.

Even from the wordly point of view, religion goes a long way to sooth the uneasy minds of the suffering humanity thereby creating a feeling of security. Once the Human-beings rise above the limitations

of the body and consider themselves beyond the senses and the mind, the feeling of permanent security is created as then the Human being has identified himself with something imperishable and everlasting.

RELIGION is an Art of living and a know-how of living without which Human beings make their lives miserable. It is a science which if properly understood can lead to mastery of self just as Scientists can mould forces of the world to the betterment or detriment of the Society.

RELIGION definitely helps to create the feelings of calmness and peace with the Human-beings.

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### **Sant Teja Singh, M. A.**

India.

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This Cosmos, the whole created Universe, with innumerical suns, moons, earths and myriads of stars is governed by a spiritual law.

Its balance is maintained by Dharma; (righteousness, in thought, word and deed) which is the outcome of mercy; a spirit of compassion and forgiveness for all fellow-men and its created beings, in whom the same Divine Spirit manifests itself in various shapes and forms.

For engendering this all embracing spirit of mercy, the Realisation of the Divine within and without, is absolutely essential. Spiritual Research, commonly known as Religion is the only way of self Realisation which makes the searcher after Truth: conscious that the same divine spirit moves in the whole created Universe, without any distinction of form, caste, creed, race or colour. His heart becomes intuned with the Infinite pulsates with love and compassion for the whole Creation.

When majority of men and women are in this stage of Realisation or are treading this path of Realisation (Religions) nature keeps its regular course. There is peace, goodwill, justice and righteousness in all the human affairs and nature keeps its regular course. Rains fall at regular intervals and there are no disturbances in natural pheno-



**Sant Teja Singh, M. A.**



mena, which result in plenty and undisturbed propagation physically and spiritually healthy race and the preservation of all creature. But when majority of mankind give up Religion or spiritual research, take to hunt after the pleasures of the flesh, the balance of the Cosmos, whose pivot is Righteousness in thought, word and deed based on all embracing compassion for the whole created Universe: is unhinged and all kinds of natural disturbances, floods, volcanic eruptions, cyclones, visitation of swarms of locusts, all kinds of hitherto unknown diseases, wars and rumours of wars. These result in the distruction of human beings and other creatures and leave a tale of woe and sorrow in their trent.

At this periods of the world history, we are passing through such a Cycle which in the words of Einstein, the discoverer of natural energy, has brought mankind face to face with total annihilation immediately before his death he declared "Mankind has only two alternatives before it either total annihilation or totally uprooting the idea of war, from its mind".

The only way of Eradicating this spirit of war mingering is spiritual research, a brief review of which is given in the following lines:

NANAK SAR SAHIB CHIMA, is situated in Union of Patiala and East Punjab States. The site on which it is built was hallowed by the sacred feet of Siri Guru Nanak Dev Ji Maharaj, the founder of the Sikh religion, based on the realisation of the Divine within, and the unselfish service of all mankind without any distinction of caste, creed, race or colour. Its ultimate aim being to raise mankind above the attachment of the flesh and the mammon.

The foundation stone of this sacred shrine (Gurdwa ra) was laid by His Holiness, Sant Attar Singh Ji Maharaj, the greatest saint of this age in the house of Guru Nanak in the year 1918 A.D.

At the time of laying the foundation and fixing the Boundry of the sacred tank, His Holiness declared that this place would become a great spiritual center, where a free kitchen would be maintained for all castes and creeds, and thousands of people would assemble for a dip in the holy tank and receive the blessings of the Divine Name.

He also declared that it would be built after he had left this mortal frame and blended with, the one in all and the all in one. For him the orders of the Sat Guru were to complete the sacred tank at Dam-dama Sahib, Guru Kanshi, Talwandi Sahib, District Bhatinda, and build a Dewan Asthan (Congregational Assembling Place) and establish a free 'Langer' for the rich and the poor alike.

The Great Saint Passed away on the 19th Magh (Feb.) 1927 A. D. Three year after the demise a continuous recitation of shri Guru

Granth Sahib, the holy scriptures of the Sikhs was carried out on this sacred spot and a resolution adopted by the assembled congregation, to begin the building of this shrine.

The actual carrying out of this sacred work was entrusted to me by all the lovers of sant Ji Maharaj in the year 1932 A.D. The annexed photograph of the shrine would show how far it has built.

The village Chima is also the birth place of Sant ATTAR Singh Ji Maharaj and every year about fifty thousand people celebrate his birth anniversary. On this occasion for three days and two nights a continuous chorus of the sacred rhymes is carried out day and night, and 'Guru Ka Langer' is freely distributed during all hours.

The main articles of faith with Guru Nanak is, that the whole Universe is a manifestation of a Divine essence of Sat Chit Anand. The one in all and the all in one which prevails in the Universe and dwells in every human heart. Now the question arises in the mind of every seaker after truth. If the Divine Light is within me why I can not see or realise it?

A very simple illustration will help us in clearly understanding the whole situation.

In the hot summer months at noon tide, the sun is shining in its full effulgence. Suddenly a cluster of dark clouds comes before it. Immediately we have to light up our candles, lamps or electric bulbs. Has the sun gone anywhere else? No. It is still shining there in the heavens. But the cluster of clouds hides it from our view.

Now to come to ourselves the Divine Lights is within every human heart but the cloud of selfishness does not allow us to realise it. Each selfish action however trifling it may appear to us leaves its impression on our 'Antakaran' (Mind). All these actions set in action by selfish anger lust, avarice, attachment and 'Abankar' (egoism) cluster together and raise a thick curtain between the Divine Light and ourselves. Just as the cluster of clouds is made of tiny particles of condensed vapour, the same way these small actions based on selfishness from the cloud of selfishness.

How to clear away this cloud?

Guru Nanak shows the way:—

1. Earn the livelihood by the sweet of thy brow, and be strictly honest in all your dealings.
2. Deal with the people that come in contact with you in sweet humility.
3. Always look within yourself, see your own failings and the good points of others.
4. Serve all men as your ownself. If a needy person comes to your

door thank God that he has given you a chance to uplift yourself.

After one's life is based on these principles, the disciple becomes fit for meditation on the Divine name and 'Hari Kirtan' (Singing hymns in praise of God). These two exercises if daily carried out in pure faith and humility slowly and steadily remove the cloud of selfishness and seeker after Truth realises the Divine within and becomes God-Conscious.

Now the next question is what is the best time for meditation and 'Hari Kirtan', and how is it to be carried out from day to day?

In this world there are two classes of persons, hunters after the pleasures of flesh, and searchers after Truth.

Now each individual radiates dark or bright waves of selfishness or truth.

The first class of persons revel in all kinds of pleasures and vices upto about three hours after midnight. Then tired or dead drunk they loose themselves in complete oblivion and their dark radiation becomes dormant.

After this at least three hours before day break, all searchers after Truth get up, take their bath, and begin meditating on the Divine Name or saying their prayers.

The whole atmosphere during these hours is surcharged with this Divine radiation and new seeker after Truth gets a spiritual lift and his mind easily fixed on the Divine name.

The next question is how to meditate on the Divine Name?

Choose any name of God which is dear to your heart. It may be God, Hari, Ram, Om Allah or Waheguru. Fix your imagination on the sacred name of your choice and keep it in your heart. Then slowly repeat the name Waheguru, Allah, Ram or Hari in full love or humility. After an hour of meditation when you feel tired go to a congregation of Seekers after Truth and sing hymns in the Praise of the Divine Father and pray to him for help in clearing the cloud of selfishness which has come between the Divine within and yourself.

In this way the followers of each creed, cult or religion can if they honestly try to actually realise that all mankind are brothers and sisters in the spiritual realm without any distinction of caste, creed, race or colour.

These persons who have realised their spiritual kinship would become the brothers and sisters in the spiritual realm and the place of lip brotherhood of all mankind would be taken by a real and spiritual at-one-ment.

These persons men or women would form a nucleus of establishers of peace through religion, and be torch-bearers of spiritual light for

all mankind.

The idea that fills my mind is that an order of spiritual brotherhood be established all over for the known world, and centres of true brothers and sisters in spiritual realm be established in every country, East and West. Thus, God willing, true peace can one day be established, in this world torn as under by Jealousy, mistrust, hunt after memon.

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**Mr. Colin Unwin,**

(Editor of The Unism Plan)  
Australia.

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Yes—provided that there is a re-statement of religious principles in a way that can meet the need of Mankind in the present Time of Confusion—not only to save itself from extinction, but consciously to expand the Kingdom of God upon Earth. And, as the Founder of Mai-ism stated (Fourth World Religious Congress Report, page 74) we must “Let the Religion itself be so very **simple**, efficient and infatuating, that it flies and spreads in virtue of its own sublimity and **simpli-city**”. We, of The Unism Plan, are particularly in sympathy with this statement. In fact, in 1936, this Plan issued a press warning—“If we are to appeal successfully to millions of people, gripped in a confusion of ideas, ranging from extreme Communism to extreme Fascism, we must be in a position to suggest a co-operative compromise as the basis of discussion. Some compromise must be offered instanter and it must be **simple** to understand. There is no time for long study and wearisome argument”. This Plan “was originally published in 1913, anticipating that some day the supporters of Collectivism might be in deadly clinch with the supporters of Capitalism, and that they would exterminate one another unless they agree to a workable transition plan.....”.

This warning of possible extermination was issued 32 years before the first atom bomb was used; and has been fully justified.

Obviously the New Religion must provide guidance to enable us to deal with the crisis and confusion of to-day; it must enable us to unlock what is now called the World Deadlock, due to the clash of ideologies. This means that Religion must have a reconciling influence on the political and economic activities of all nations, so that

they can indeed link up in The Brotherhood of Man.

We do not see how a truly-saving Religion can ignore politics and economics. Mankind could not exist at all unless it has some sort of machinery to confer and to make decisions (politics) and also some sort of machinery to obtain things from the earth; to make things; and to exchange things (economics).

On the face of it our problem seems to be very complex because there are so many ways in which to confer and to work together. Many interests and opinions develop—leading to the formation of parties and Reform Movements, now lined up in varied attitudes, ranging from co-operation on the one hand to antagonism on the other hand, resulting in a great clash of ideologies. How can the man inspired by religion help? How shall he strive to animate the whole world of politics and of industry which the Divine Spirit of Righteousness, Unity, Justice, Mercy and Compassion?

In 1934, the Bishop of Goulburn, Australia, was very outspoken on this subject at the All-Australian Anglican Assembly, in that year. He believed that "The Individualism of the one (capitalism) and the Collectivism of the other (communism) must be caught up in the higher synthesis. It was the task of Christian thought to work this out, and the task of the Church to propagate it. That was the question of the day, and unless the Church had something clear and intelligible to say on the subject it mattered little what she said on others." We, of The Unism Plan, which actually happens to be based on a blend of the principles of Individualism and of Collectivism suitable for a policy of Reconciliation between the nations of East and West, believe that the Religious Movements could help such plans for peace—not by adopting them officially, but by urging that they be seriously considered by their members. In fact, when The Unism Plan was first published in the press in 1913, an Anglican Canon in Western Australia predicted "that when properly understood Unism would receive the support of all the so-called Christian Churches".

The Unism Plan is based upon such principles as that "The Truth shall make you free" and that "It is the Will of God that human happiness shall be promoted".

If Truth is to make us free it must show us how to co-operate freely, willingly and effectively, with our fellow men, that is, if we can accept the definition of freedom as stated by the late President Woodrow Wilson, of the United States (about 40 years ago)—"Human freedom consists in perfect adjustment of human interests and **human activities** and human energies to one another". At any rate, we feel that this definition is in line with the statement of the Founder of

Mai-ism (Fourth World Religious Congress Report, page 113) "Peace must be established by the **human activities** with the power of God on the foundation of God's Spirit." In other words, if Truth is to make us free it must help the multi-millions of ideologically-confused men throughout the world to co-exist and to co-operate through their political and economic machinery—both at home and abroad.

Dr. C. W. Saleeby, some time ago stated that "Truth will prevail and never more certainly than by the slaughter of opposite extremes"; to which statement we now link that of an unknown writer, "Truth is that which holds the balance between the arguments." The Unism Plan applies these aspects of Truth to political and economic life so that all nations shall be unified internally, and can then more easily unite in a World Brotherhood of Federated Nations—the only kind of Organization that has the power to prevent all war; that is competent to enact and safeguard World Law; and that is equipped to promote adequately the material well-being of "all men in all lands", as the basis for their mental and spiritual development. (Full details cannot be given here but free literature is available on application to the Editor of The Unism Plan, G.P.O. Box J 713, Perth. Western Australia.)

Under three heading a brief summing-up is given now:—

(A) The Unism Plan holds the balance between political parties—by enabling them to adjust their "human interests" in a system of All-Parties Home Governments, whereby Proportional Representation for elections gives full representation to all parties; Elective Ministries allows all parties to share responsibility in Government; All-Parties Committees enable all members of Parliament to share in the work of preparing legislation: the Initiative and Referendum enable the people to decide on important questions. This is the best type of political machinery to enable all parties and peoples "to confer and to make decisions", and it is the logical basis for building an All-Nations Government in a World Federation.

(B) The Unism Plan holds the balance between the multi-millions of socialist and of non-socialist citizens, now involved in the struggle between private enterprise and socialisation. The Plan enables them to adjust and develop their creative energies in production and distribution, in an atmosphere of political stability, by defining the spheres of operation for Individual Activity and for Community Service. Some such Great Social Compact for socialists and non-socialists **within** their respective countries is the logical basis for building the bridge of permanent co-operation **between** the socialist and the non-socialist nations of East and West.

(C) The Unism Plan holds the balance between the many Movements

for Reform (religious and secular). Its political machinery helps all worthwhile proposals, regarding Religion, Education, Land, Soil Conservation, Taxation, Money, Purchasing Power, Tariffs, Foreign Affairs etc., to be more easily and properly considered, and sifted and adjusted into the framework of a Grand Policy of National and World Development.

The adoption of such Principles within all nations will be the basis for all-nations co-operation. "The highest wisdom" as stated by The Founder of Mai-ism (Fourth World Religious Congress Report, page 75) "is to stick to one golden rule of the middle path and maintain an equilibrium of the midway spirit".

The Unism Plan has always believed that Mankind needs a re-statement of Religious Principles that will steer them safely through the political and economic chaos of the present Age of Confusion. Here is a mighty joint of work for the Religionist and the Reformist, if they bear in mind that men will work together before they will pray together.

Man must work and man must worship—work to secure bread for his bodily needs; worship because he must also live by "every word that proceedeth out of the Mouth of God". Man must create economic machinery to allow full and free co-operation with his brother man, and also political machinery which will allow full and free expression of all ideas of God and man.

And men will work together all the better when they have the mighty impulse which only Divine Inspiration can give them. As explained in the Unism text-book "Blasted or Free?"—

"The current task of Creation is adjustment of balance between the two basic urges—Preservation of the Individual and Preservation of the Race. Towards this Perfection of balance all living creation is working automatically—instinctively—subconsciously. It is the supreme Dignity of Mankind to be admitted to willing, conscious, active collaboration with his Maker in the work of his own Creating and Perfecting. Our collective aim must be to promote world-wide realisation that the Creator has actual need of this willing, conscious, active co-operation by every Human Entity.

For herein lies our only hope of PEACE.

To sum up, as we of The Unism Plan believe, if Religion is to be "a way to secure the existence of Human Beings and other Creatures" it must show us how to apply the all-reconciling influence of Truth to our political and economic life within each nation, as the basis for linking up the nations of East and West in a World Federation, as this is the only form of Organization that can end war and can

safeguard the peaceful development of Humanity. This application of Truth is, we feel, definitely in accordance with "The Ananai" statement, (October 1954 issue)—"The world must be federated quickly, and the wars must be swept from the earth. This should be a religious matter....."

And, as the principal Hymn of The Ananai Cause declares—"The power of Truth would save the world".

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**Dr. Frederick Kettner,**

(Founder-President of The Biosophical Institute)  
U. S. A.

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**Dr. Frederick Kettner**

Biosophy is seeking to solve the Religious Problem. Why shouldn't man find the way back to the realm beyond the polarities? We have forgotten where we came from; we have to refresh this primordial memory.

"Journeyest thou still amidst worldly confusion?

Or piercest thou through the veils of the night?

Remember that Bliss awaiteth thee always—

Bliss that springs from the Fountain of Light.

Greetest thou human beings with love?

Then freedom will always be thine.

There is a remembrance primordial—

Rejoice in thine essence divine."

There are already schools for the purpose of developing the social animal memory, but Biosophy is interested in reminding human beings and developing them into Children or God. Biosophy is convinced there is a plus nature in man. And unless there will be more and more who will begin to know them Selves from within, we'll remain an animalistic species.

Animals make a living, man also makes a living; therefore, most of man's thinking has to do with the stomach. There is a thinking in



the mind, which usually has to do with food, clothing, shelter and amusement; but there is another kind of thinking, the thinking of the Heart. We in Biosophy, are working for a new kind of logic—the Logic of the Spirit, not only the logic of the mind. There is no thinking from within—no thinking from the Heart—the Logic of the Spirit.

Heart is another word for Biosophy. I discovered Biosophy in the Bible, for instance, "As a man **thinketh** in his **Heart**"—that is Biosophy. "I have come that you might have Life and more Life"—this is Biosophy. To be alive to our own deepest Self. Biosophy is the living reality of Life, and it is my conviction that theology has to be outlawed, just as dope peddlers are outlawed. Theology is poisoning the Souls of human beings, and makes them "dead" human beings. You remember the story of the man who came to Jesus rationalizing that he had to go bury somebody and Jesus said to him: "Let the dead bury the dead and you come with me". But the man was dead.

Some talk about death, but I am interested in Life; there is no end to True Life. Life is Infinite; existence is finite. Millions wait only for death; I wait second after second for more Life. Biologically, you grow older and colder until you end in a cemetery. But biosophically, you become younger and younger until you realize that you are a Child of God. Jesus came to make out of each one a Child of God. That is Biosophy. But theology consists of dogmas, creeds, superstitions and all kinds of nonsense. Jesus came into this world to bring us back to our real home. To make us more active in our Father's Business.

In the Inner Life we accumulate spiritual treasures which we must share with others. There are rules in the existence business and there are rules in the "Father's" business. And all the rules in the "Father's" business are reverse of the rules in existence; In business, when you give some one something, you have less; but in the "Father's" Business when you share, you gain more and more.

Therefore, I am very happy if I shall make a contribution to a deeper aliveness to help this poor, poor, poor humanity come into the Kingdom. But who follows Jesus' teachings? Theology is the mispronunciation of Jesus' teachings, just as there are mispronunciations of English. The Apostles' Creed is the greatest mispronunciation of religion. I am now working out an answer to such a nonsense in mathematical form..... "I believe that  $2 \times 2$  equals 168; I believe that  $8 \times 9$  equals 128,512; I believe that 8 plus 8 equals 3 trillions etc." Do you wonder why it is such a stupid world?

There is absolutely no thinking in connection with Jesus' teachings, and there cannot be Christianity of Biosophy without thinking. Do you

wonder that there are no Christians on earth yet?

There are ABC's for civilization. A Food B. Clothing C. Shelter. To develop their mental capacities, children have to learn A. Reading B. Writing C. Arithmetic. Even Napoleon had an ABC. When someone asked him what he needed most, he answered: A. Money B. Money, C. Money. Jesus had a most majestic ABC: It is the ABC for the Religion of the Soul:—A. Freedom B. Friendship C. Forgiveness.

What is Freedom? There are all kinds of freedom. There is the freedom of the instincts. Man consists of instincts, emotions, and mentality. So there is the freedom of the emotions and the freedom of the mind. But Biosophy is only interested in one kind of freedom, the freedom of the Soul. It took man a very long time to develop civilization, which means that people have a right to be closed-minded, narrow-minded, broad-minded. But when will people become **open-minded**? How can we come to the freedom of the Soul? That is Biosophy, beyond the physical, in the depth-nature. Jesus called it the Kingdom Within. He said "You shall know the Truth and the Truth shall make you free". He didn't say the dogmas, Aposles' Creed, supers-titions will make you free, he said the **Truth** will make you free. What is the Truth? The purpose of Biosophy is to help human beings to discover the Truth within them Selves; to help each other live up to our Divine Destiny. Every human being without exception is rooted in a Divine Destiny, but not everybody develops that, because where are the schools for such development? We have wonderful schools for helping people to earn a living, but no schools to help human beings to make a Soul-life—that means to make the Soul **live**!

What is Friendship? True Friendship is Soul-friendship, Depth-friendship. The surface friendship lasts for an hour, a day, a week, but there is a friendship of the Within-Nature in man. If the ego is overcome, the friendship begins.

The Old Testament tells us that man was created in the Image of God. As long as I am here on earth, I am interested in helping to create heaven on earth. Another ABC I would like to share with you is A. Caring B. Sharing C. Daring. There are very, very, very, very few human beings on earth who understand what it means to Care for something Essential! Because it took human beings millions of years to learn how to even **take care of** others. To Care means to Love (but the most beautiful words become corrupted by the ego, because the ego can only think in terms of the body). To Care means to "Love your Neighbor. When we Care and have the Truth to Share (and unless we become sharers of the Truth, nothing new will ever happen on earth), When we Share the Truth then we can Dare to create the true

Religion on earth, the Religion of Freedom, Friendship and Forgiveness.

Friendship is only possible if we can exchange the ego for the Better Nature Within. There is a little rhyme:

“Good, Better, Best  
Never let it rest  
Till your good, is Better  
And your Better is BEST.”

Unless you practice this, the goody-goody nature becomes negative and finally destructive. With the Better or Soul-nature we can reach the Best or God. The good is still in the ego, the outer; the Better is in the Depth of human nature. The Depth is like the ocean, in the ocean we find water, fish, pearls, etc. The Better Nature is the qualitative nature. Civilization has only to do with quantities. But in Biosophy we are on the way from civilization to Soulization. Soulization means that the Better Nature is active.

What is the Best Nature? It goes with a very high kind of thinking. Rationalization is not yet true thinking, because if you really think, you have the motive of think together with others. The Best Nature has to do with the Divine or God-nature. We have all to become sooner or later students of the Soul of Life.

What is Forgiveness? It means to give Love for hatred; to give a better pronounciation for the poor pronounciation, without being a teacher—and that is sharing. Forgiveness goes with the Bible passage, “Love your enemies”. That is the next step in the evolution of the Godlike Within man. There will come a time when everyone will know One’s Self!

Socrates went around and told everyone “Man, know thy Self”, know thy Soul—be a Soul-pioneer. There are two kinds of pioneers—one is the soil pioneer, but the other kind (and that is the purpose of Biosophy) is to help human beings be Soul-pioneers.

What does it mean to know One’s Self? There is the Self and there is the One or God. To know One’s Self means to know the Self which belongs to the One, to God! To know the True Self and to know the True Self rooted within God—that is Biosophy. To know One’s Self brings the White Power of Forgiveness. More and more Forgiveness will bring more and more friendship and True Friendship brings us more and more Freedom of the Soul.

“Let Me become the Godlike in thee,  
Not often enough dost thou ask for Me—  
Recall, what may the reason be?”

Forsake the things thou dost so prize  
Rise with Me to My paradise  
In friendship's inviolate bond, arise!"

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**Mr. Bhanuprasad B. Trivedi,**

India.

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Every being that is born in the world is entrusted with certain duties by Nature, and every being is expected to adhere to and discharge them properly. It is not only for the human beings, but also for other creatures. The human beings are much in a minority compared to the numbers of other creatures. It can safely be said that most of the human beings have become much delinquent in the discharge of their duties. With right development of reason, every human being is expected to rise above the present limited condition into an Unlimited one. But how few are found to be sensible to this fact? And even then the erring persons do exist in the world.

Religion calls upon every being to do its duty, and this very fact of doing one's duty secures existence of all the lives on the surface of the earth. In reference to this Lord Krishna, in Gita, says:—

From food are born all creatures, from rain is food produced, through sacrifice comes rain, and sacrifice is the result of action. Know that action has its origin in Vedas, and Vedas come from Brahman, the Imperishable. Hence all pervading Brahman is ever firm founded on sacrifice.

Who helpeth not to run the wheel (of life) thus revolving here-below, in vain doth he live, O, son of Prithu, passing his life in sin and gratification of senses.

It may be noted paradoxically that while a greater number of human beings fails in duties, almost all the creatures stick to the duties enjoined upon them by Nature, and this their action is much helpful in securing existence not only for themselves but also for the erring human beings. God treats the world as one family, and therefore looks from that angle and does the needful for the existence of all the creatures. If he were really to distinguish between human beings and other creatures as two families, I will be bold to say that great many human beings should have lost their right of existence long ago through neglect of their duties enjoined upon them by Nature. But Nature would never

make such a distinction in her own creatin. They the erring persons therefore really owe their existence to the religious persons and also to the other creatures which carry out their duties sincerely.

We boast of our civilization, speak vauntingly of our advancement, but lo! How hollow are our claims when we see or read that death is rained on innocent persons, that people live in constant fear of war, with no mental peace and happiness, and find that people have built around themselves a world of mistrust. All this is simply due to forsaking the duties with which the human beings are entrusted. The due discharge of duties is religion, and it is religion therefore that only secures existence of human beings and other creatures.

Mr. Kenneth H. Ford,

U. S. A.

I am not convinced that any formalized religious structure representing a religious bias of any kind is the answer to the problems of this world (the main reason I found myself unable, in the last analysis, to embrace the tenets of Catholicism) nor do I suspect that there is any workable answer in formulae which could be applied to the field of ethical (moral), spiritual (philosophical) or economic and social relationships as they exist in 1955: I am equally-convinced that science and its concomitant branches hold no answer. This is not to state a pessimistic view-point for this would not be in accord with a personal philosophy which assumes that social service "for mankind" is the highest social and moral responsibility of the single individual.

Or to give immediate reference, I firmly believe that Gandhi was the great ethical and moral philosopher of this century and that Albert Schweitzer is the living example of social service and, consequently, the greatest social philosopher of the century. I feel that Kant's categorical imperative is not to be denied in a world where end-effect is produced from misery and human suffering; man is admittedly somewhat lost during this mid-century period but the dawning hope grows that he worthwhile finding again and that human life can flourish at a gracious, non-violent level in which the various great teaching of moral philosophers (Christ, Buddha, Confucius, Gandhi) will receive the benefit of practice.

Mr. Hans R. Genck,

U. S. A.

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In various religious groups I have observed the existence of the same variety of people than in any other group, namely those who are satisfied with emotional reactions, with beliefs, those who believe and reason, and those who **apply** their beliefs in order to find the Truth, or those who are perfectly satisfied with traditional beliefs and religious procedures, those who want to tear down old traditions and those who see the significance in old traditions and are always ready to sacrifice and to serve. In Christian terms they are those who merely **believe** in the historical Christ Jesus, those who have **accepted** Christ and are eager to reform the world, and those who **follow** Christ, by letting GOD lead (instead of wanting to play God).

We observe here three grades of understanding, of awareness. None of them could or should be eliminated, as each one has its place and goal. For each grade "Religion" means another thing. In teaching these grades, a different form of approach would have to be found. Non-swimmers bathe in shallow water, swimmers go into deeper but familiar waters, only experts dare to swim out into the open sea.

If **the structure** of Religion is discovered by an individual or a group, then Religion not only can secure the existence of Human beings but can lead to the awareness of the Power of Growth-promotion. As the individual permits this Power to work in and through himself, his Religion will become alive and lead him to his goal.

Because only a limited number in any religious group, i.e. the religious pioneers, are aware of the POWER of Growth-promotion, only these may experience an inner peace and security that cannot be disturbed by any outside event, only these are able to manifest brotherhood, having lost on the way all personal ambitions in whatever disguise these may appear. The applied religion of these pioneers is peace and security.

These true religionists of the third grade (figuratively speaking) know that no first grade, whose next grade must be the second grade, may be successfully pushed into the fifth grade thru emotional means; he must invariably fall back in order to learn first the lessons of the second, the third and the fourth grade. For this reason it may be wise for all religious teachers to study and formulate well the material necessary for the various grades.

The more **application** of religion is taught **in any grade**, the more will the **applying** individual feel secure and contribute a degree of se-

curity to the group he belongs to.

The basis of all religions is the same structure, only the names for the structure are different. If the various religions come to see this Truth, there will be no lack of understanding. As an illustration:

Sun, Moon, Earth or Christ, Holy Spirit, Human Being or Creation, Power of Growth-promotion, Manifestation or Idea, Desire, Blueprint.

All Creation is based on an Idea of GOD, and through HIS POWER of Growth-promotion HIS IDEA becomes manifested. This goes for Universes as well as for the Earth and every Human being. If GOD is allmighty, nothing can stand in the way of the manifestation of HIS IDEA. And when we pray that HIS WILL BE DONE, it is useless to obstruct that WILL or to adhere tenaciously to self-will.

If the I.R.F. is truly GOD inspired—and there is no doubt for the knower that World-peace and Brotherhood are goals of Humanity—then let HIS POWER of Growth-promotion show us the ways and means to that goal. It will not be enough to admit intellectually the existence of that Power. Even a child can see a flower grow, a body grow, a house grow. The question now is; “What lets is grow?” or may be rather “What obstructs its growth?” Trying to obstruct GOD’s LAW of Growth promotion means “suffering” in any case. Or conversely: Whenever we suffer, we have obstructed the Law of Growth-promotion. And so: whenever our Religion fails to give us peace and security, we have obstructed or violated the Law of Growth-promotion.

As members of I.R.F. we may have to keep in mind that our first aim is not to build up a big membership but rather gather fully dedicated people who are capable (because they are aware of the POWER of Growth-promotion instead of any personal power) to present a basic structure that will appeal to all religionists. Not a new structure but a new picture of the structure that is as Creation. If the I.R.F. is to stay and to grow, members will have to be gathered who have reached a degree of understanding (not just an enthusiasm for an altruistic organization) where they have become free from accusations, from judging, even from criticising but instead see in “the other fellow” a brother, a part of himself, a son of God. It will not be enough to “tolerate” the members of other faiths, it must be one of the goals to prove that each faith has a reason for its existence, is grounded on the same basic principles and therefore should not be judged nor should it be eliminated or absorbed into a new religious body. In other words: there is a basic Religion (leading to peace and security) and there are certain religious forms, suited to certain groups and races of people. Those who are working with the LAW of Growth-promotion will not criticize

or judge religious forms, but will try to discover the significance of such forms.

Conversely we may say that anybody who criticizes, condemns or ridicules the religious forms of other faiths than his own, has not yet discovered the significance of "the spirit in forms", is not yet ready for peace and brotherhood.

Only a Religion of love and service can bring security into the existence of Human Beings and into the life of all creatures.

I greet all members of the Sixth World Religion Congress. May they in their TOGETHERNESS discover new ways and means of promoting the essence that underlies all religions, allowing each one to express of this ESSENCE as much as he is able to and in his own chosen form.

May you all feel the drawing power of the Holy Spirit, the Law of Growth-promotion, the Grace of GOD, all names of the same ESSENCE, now as ever.

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**Miss M. S. Vasantha,**

India.

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While considering the question 'is Religion a Way to secure the existence of Human beings and other Creatures?' we must know what is Religion and what it means to the people of the world.

Literally Religion is a word derived from Lat: Religare meaning 'to bind'. At first Religion is established to bind the created with the Creator and with each other, to maintain a state of harmony and peace between them. It is a path chosen by the wise to exist in harmony with others. Human beings alone have religion because of the feeling of self within. It is the evolution of Religion that crowns all the achievements of man. Religion is a single spark that has come out of the glowing Wisdom within him. It is only by retracing the direction of that spark we can reach its source—the glowing spot where the ashes of hatred, selfishness etc. (the cause for creating a critical juncture at present and making us now think of finding a way to secure a mere existence of Human beings as other creatures) can never settle, but instead a radiant hallow of love—Universal Love prevails.

The aim of each religion is only to attain that goal. The basis of each religion is the same—Love. Buddhism preaches only Love to-



wards all creatures. Christ hath said 'Love thy enemy as thyself'. Is there any need to follow a religion at all if a person just practises this saying? Is there any religion as practicable as this? According to Hinduism 'Love is God'.

When there exist so many religions with a string of Love to bind all together? Why did the necessity to find and way to secure the existence of human beings and other creatures arise at present? The answer is simple. Though most of the people in the world seem to follow, religion, the fundamental principle of their religion is neglected and hence the benefit is lost and difference of opinion within the Religious Preachers occur. The selfishness and attachment to one form, have given rise to disturbance of peace and harmony.

If even a man who has no belief in any religion, practices Love—Love which is Universal—Love which is ready to promote the well-being of his fellow-beings—he will be the one who is following real religion—THE RELIGION which is the ONLY WAY to secure the existence of Human beings and other Creatures.

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**Mr. D. V. Kale,**  
(Editor of "Sahyadri")  
India.

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To exist means to live, to sustain life. Existence would mean life, safety, security, continuance, saving from destruction. To secure the existence of Human beings and other Creature would thus mean to save them from destruction, from want, from fear, from anything that spell of uncongenial and unpleasant conditions.

It is well-known that ordinary Creatures can comprehend nothing beyond their own instinctive and selfish interests and follow the jungle law. They can have no religion.

Religion in the sense of system of faith and worship or human recognition of Superhuman controlling power is only possible in human beings, who are rational. The sense of common relationship to God would alone create a sort of fellow-feeling that would prevent man from resorting to the law of the Jungle that does not mind destroying others for the sake of one's sake or own personal aggrandisement. Religion is the only consideration that would consider the safety and security of the Human fellow-beings and other Creatures imperative.

(Any other consideration of self-interest would be descriminative.) It would prefer some others and cannot avoid injuring or even destroying some, if they come in the way of one's own benefit. Social sympathy, fellow-feeling etc. may sometimes be as powerful deterrents against violence. But then they may not be all-pervading. And even if they are, religion must be credited to be one of the ways (a way) to secure the existence of Human beings and other Creatures, whom a religious man recongnises to be the creation of the Same Creator and deserving of the same tender care and attitute as to any other being, including man.

Religion in this sense, sincere and honest relationship with God, is bound to be a potent force for Peace all round, Peace not only in the political but also in all other fields of life.

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**Mr. Jack K. Nutley,**  
England.

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No! I don't think it is! Religion is that name we may well mean the lowest form of spirit worship to the highest elevation of theological reasoning.

This could mean that we might rely on a church, a book, or an indwelling spirit for our authority. Each could interpret whatever he accepts in his own particular way.

It would appear that the leaders of thought today, and yesterday were not primarily concerned with religion at all. Their concern was with a system of human thought of them. These thinkers look to themselves to achieve this end.

One of these side;

"Keep even before you, whenever your course may be the company of great thought, the inspiration of great ideals, the example of great achievements, the consolation of great failures. Thus equipped you will be able to face without perturbation, the buffets of circumstances, the caprice of fortune and all the inscribable vicissitudes of life".—

Men of this outlook believe a life nurtured in such values and devoted to such ends will be serviceable and satisfying in itself.

Such men would find their basic needs met by first good health, then enough to live on, and finally good friends.

The search for the fullness of man's existence is ages old.

Men religious and non-religious have advocated integration as the fulfillment of self. The Buddha for example did not deny God, but ignored Him advocating instead right belief, right feeling, right thought, right word, right deed, right mode of living, right endeavour, right meditation—as the path of peace.

The stories of ancient Greece said and believed that personal satisfaction was living according to reason.

Confucian was concerned supremely with Human well being. He believed in courtesy that, good manners, the art of living gracefully whatever your station is deemed the secret of satisfaction.

Many modern thinkers believe that nothing in life has any value save doing right. One of these claims.

“To become truly adult we must learn to bear the problem of incertitude .... a scientifically based philosophy enables us to cease tormenting ourselves with questions that ought not to be asked because they cannot be answered—such as questions about first cause, creation or ultimate reality. We have been accustomed to think of ethical and other values as scaffoldings for our morals, conveniently ran up for us by some outside agency. The truth is that we create our own values, some unconsciously and some indirectly through the structure of the societies in which we live.”

We cannot have too much humanity in the world—today we are suffering from a lack of it. Perhaps the great tragedy is that religion is the cause of persecution in some places rather than love.

Religion offers to men however a view of the universe as a whole, it offers a purpose to man, it gives to man a source of moral energy, it offers a view of human progress.

What is required by man is not a philosophy, not a religion but a living spirit which transcends him, it is within and without. That spirit is not concerned with creed or dogma but is itself the spirit which guides and governs.

To long men have argued and talked about God. To know that presence is to be in it. This is God's world. He made it of the same substance that himself is Spirit. That is why man despite colour or stature is in the image of God—because man too is spirit being of the breathe of God.

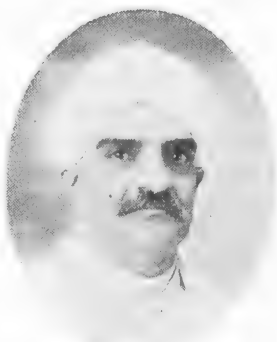
Where then is our true happiness? Surely it is in being a part of God—ye being ourselves. Uniting and reconciling ourselves. Walking cheerfully over the earth. Answering that of God in every man—knowing that there is only one that can speak to our condition. Faith and love abounding for Grace is redeeming us. Plunge into the ocean of God's love and you shall truly find yourself.

## Dr. J. B. Durkal,

(Rtd. Professor M.T.B. College and Principal V.T. Hindu Gurukul)  
India.

### In a Nut-Shell :—

Shrimad Bhagavata, The great Lyrical Religious Work of India speaks of Three Representations of God as The Creator, The Protector and The Dissolver of the Universe. It also speaks of the Universe as going on by The Law of Action and Fruition working all over the Lives of Beings. It also speaks of the Three impulses or qualitative urges viz., The Salutory, The Recreative and The Torpid, which dominate all human and for the matter of that, Universal Activity, Religion consists in the Control of The Recreative and Torpid impulses by the Salutory Impulse; Salutory Impulse consists in Right Action, Right Adoration and Right Knowledge. Right Action is mainly fourfold: (1) Truth-speaking, (2) Non-hurt and Charity, (3) Austerity of Living and (4) Purity of Life. Right Adoration is the adoration of God, Godly Persons and Godly objects. Right Knowledge is the knowledge of Truth as Revealed from The Omniscient, Transmuted by Generations of pious souls and satisfying to spirit within. "From" Dharma or Religion, says the great Writer Veda-Vyasa "are attained the needs, desires, and the Summum Bonum of Life". These are the benefits coming down to us from centuries and centuries of human history.



Dr. J. B. Durkal.

### Science and Religion :

With the advance of experimental sciences man has found some good things and some things of the other sort. It is the latter sort viz: the dangerous things that have put the mankind as it were out of gear and made it impatient or frightful about the future. Indeed, these discoveries from dynamite, gun-cotton and atom-bomb downwards, are by themselves immobile but there are some constant features of the human mind such as ambition, greed, hatred, pride etc., which make them possible or probable or liable to be used at any time or under exigencies of life. Besides this science has its own limitations. It is absolutely dependent on sense-perception or apperception, or deductions therefrom. The field of these sensuous experiences is vast,

increasing unlimited and even beyond comprehension to the human abilities. Science changes, also, its theories with variations in experience. Thus it is only tentative and unreliable even in its sensuous judgements and decisions.

### **Social Sciences :**

Social or Sociological sciences which are coming lately into vogue are much less reliable, and as uncertain, subjective and changing as science ultimately is. They are as unreliable as human mind, experience and senses. In fact they are usually the stooges and stones of the current theories. Their great unreliability arises from the pre-possessions, prejudices, and sub-conscious influences of human passions to which they are necessarily subservient. At one time, at one place or with one group one theory is in vogue and at another time another e.g., Monarchy, Aristocracy or Democracy in Politics, Free trade, Tariffs, State-trading, Industrialism or Simplicity in Economics and partiality for this group or that group of qualities, activities of society to the prejudice of the other in civics and sociology. Even the so-called philosophical systems have their own different, varying and contradictory fundamentals, bias preconceptions and prejudices. All these authorities must be regarded as tentative only and fundamentally, formally and finally unreliable. Wherever human minds, passions and senses are concerned the authority is questionable. In fact all things perceptible to the senses instead of being most reliable are just the opposite, for, they are all changing, changeable and perishable.

### **Religion as The Only Authority :**

What then should we rely upon ? That is the final and the crucial question. If uncertainty is looming large on all sides what should be man's guidance, what deserves man's faith ? For man is dynamic, he cannot do without doing something. All his activity will depend on faith in something, some theory, some objective. Instead of wading in Darkness further up, or "roaming in the glomain", let us take stock of what History and the Present have to give us. History gives us the Legacy of Religion. Apart from the different religious faiths depending upon great personalities and prophets, History exposes to us the antiquity of Religion as great as that of man. Rishies, Saints, Sages, Prophets, have spoken about Religion as the Law of Life emanating from God. We know it from History that mankind was normally contented, blessed, peaceful for thousands of years by means of Religion as the Law of Life. That it was never so miserable and prone to suicidal tendencies as it is today. That even its intense thirst and hunger

for Peace and No-War today is only a symptom of its deadly fear of self-extinction in some great catastrophe. If we can deduce anything from this state of affairs past and present, it is this that Religion alone has served us well in the past and its neglect since the beginnings of dashing Atheism, Agnosticism, or Heresy of the French Revolution of 1789 and after, has brought in all the great modern evils in its wake. By its fundamental rebellion against the Verities of God and Religion it had had to fall back upon man as the authority. Having fallen back on poor little Man, it had to reject the authority of one man and had to fall back upon many and many being found varying, it had to fall back upon majority. Men's fitness for the task of being an authority being a constant and personal variant all men were to be proclaimed as equal, and the value of each vote was imagined as the same or equal. Thus a Sorties of Untruths, Half-Truths and whole false-hoods came into being in theories of society and politics. But the impulse behind the revolt against God and Religious Virtues had to be legalized in theory. Religion prescribed control—control of the mind, control of passions, control of activities, control of personal possessions—a sort of self-sacrifice and philanthropy all round. This was overthrown by the propagation of the Doctrine of Liberty. Everybody was to be allowed or set free to do, say and believe any thing he liked. And as this was a very naughty affair, uncertain, vague and imaginary provisos were added to the Theory. These Three errors or false-hoods or arch-misconceptions, viz. Liberty, Equality and Democracy became the foundations of the new order. Fraternity was adumbrated as a sop and an excuse, for even the Devil has sometimes to quote scriptures. Even the whole Marxian Economics is but a child and a dependent and a poor deduction of these great impulses of the French Legacy. It has made France an imbecile, or a pauper and a dependent.

It has served with Rebellion, Dictatorship, and practical Disorder in all its Life., and the prophecies of Burke have been justified in all Europe.—Europe is now crying for moral-re-armament, or Religious revival or upsetting of the whole New Post-Revolution Social Order. Religion is the thing that is missing from our practical life. It has now been practically shelved as "man's private relation with his private god;" whereas it really is the revealed Law of Instructions to rule and direct the whole life or as St. Peter said "to rule the whole man". It was on account of Religion informing the whole life that there was a modicum of virtue, good-will and grace on earth. The old time wars, even when they broke out were far more humanistic, far less cruel and on a far smaller scale. In fact, there is no comparison between them.

All this was due to the fact that all public and private life was permeated by the ideals and spirit of Religion.

### **God's Existence :**

It is argued that if there is no God, where is the possibility of a Religion or a Law of Life emanating from Him, and pairing argument is that there is no God because we cannot see him anywhere. This argument can be met in two ways. Firstly, that life, force, power, all these are always invisible, in fact the sense-perceived things all perishable and therefore in a sense unreal. Secondly the whole universe itself is a visible manifestation of God—it is so wonderful, beautiful, and yet incomprehensible. God in fact is the reality whose touch makes the Universe a tentative reality. When he created man with his wondering and wandering intellect he in his infinite mercy provided him with the knowledge of how to live in language which he would understand. This became his first Revelation and it seems that the vehicle of it was the Languages of Gods—a language most systematic, advanced and developed, as emanating from Divinity itself.

### **The Contents of Religion :**

When we talk of Religion as the saviour of Life-human as well as sub-human, we have to clarify also the main contents of Religion. We may say in general that God is the source of Religion, Self-control is the way of Religion, Non-hurt is the Key to religion and Happiness in this life and after, is the result of Religion. The ten-fold Religion according to Manu, the ancient Law-Giver is:—(1) Patience, (2) Forbearance, (3) Control of the Passions, (4) Non-stealing, (5) Purity, (6) Sense-Control, (7) Wisdom, (8) Knowledge, (9) Truth and (10) Tranquility. These are further abbreviated into four in the Bhagwata to which we have already referred. They are (1) Non-hurt, (2) Truthfulness, (3) Austerity and (4) Purity. All religious faiths will be found ultimately to be the ways and means unto this Religious Content. These are however difficult of attainment. And the way to attain them is the way of Prayer. For man is weak and the right path becomes easy for him by his prayers unto God for right direction. But all this implies a certain background of philosophy or foundation of knowledge and that knowledge is that God or Pervading Soul is the only reality, while the visible Universe is naught, is a zero, an illusion, a thing in which you are but a drop in the Ocean.

### **Conclusion :**

Thus we may see that half-measures or superficial talks or patched

up pacts can hardly make peace really available unto us. It demands the over-throw of false-hoods and fidelity to the faiths of Divine Religion. Religion is not only a way to secure human and sub-human life, it is **the only** way for that consummation. We ourselves are the poorer without Religion. It does not matter much what creed you belong to. All Religious faiths proclaim the greatness of God; They all breathe the self-same moral spirit; They are all the manifestations of the Light that is within and around us.

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**Mr. K. B. Ghulam Rabbani Khan,**

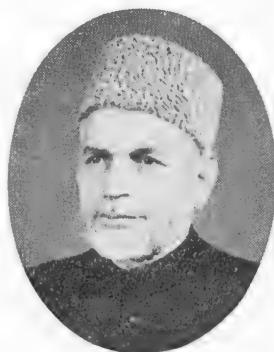
Pakistan.

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Let me first of all define religion in general and Islam in particular in order to elucidate the proposed question.

Religions as commonly understood, are the teachings of various prophets raised among different nations and different times for the guidance of the humanity. Those mighty movements which have revolutioned the world and changed the destinies of nations are the following—Zoroastrianism, Confucianism, Shintoism, Buddhism, Hinduism, Judaism, Christianity and Islam. The religions of Jesus, Moses and Buddha etc. are known by the respective names of their teachers. The religion of prophet Mohammad alone has the distinctive appellation viz Islam and not Mohammadanism as is commonly mis-stated. The name of this religion, is not given by the founder, but by God Almighty as is clearly stated in the Holy Quran (The Bible of the Muslims), "This day have I perfected for you your religion and completed my favour on you and chosen for you Islam as a religion." Chapter 5 verse 3. "Surely the true religion with Allah is Islam." Chapter 3 verse 18.

So far from the system being named after its founder, the founder himself is called a Muslim. The same name as given to those who follow the system. "He named you Muslims before and in this." Chapter 22 verse 78. The word before refers to the prophecies of the past prophets and this to the Holy Quran." And I am the first of the



**Mr. K. B. Ghulam  
Rabbani Khan.**



Muslims "refers to prophet Mohammad" Chapter 6 verse 164.

Among the great religions of the world Islam enjoys the distinction of bearing a significant name, a name that points to its very essence. In order to form a just appreciation of the religion of Mohammad, it is necessary to understand aright the true significance of the word Islam. Salam (Salama), in its primary sense means according to Lexico, to be tranquil, at rest, to have done one's own duty, to have paid up, to be at perfect peace; in its secondary sense to surrender oneself to Allah with whom peace is made. The root meaning of the word Islam is to enter into peace and a Muslim is one who makes peace with God and man. Peace with God implies complete submission to His Will and peace with man is not only to refrain from evil or injury to another but also to do good to him and both these ideas find expression in the Holy Quran itself as a true essence of the religion of Islam. "Yes, whoever submits himself entirely to Allah and he is doer of good deeds to others, he has his reward from his Lord and there is no fear for such nor shall they grieve." Chapter 2 verse 112.

**The Roll of religion in the progress and uplift of man.**

**(a) *Religion is an absolute necessity to mankind.***

The question which perturbs every mind today is whether religion, when all is said and done, necessary to humanity. Now a cursory glance at the history of human civilization will show that religion has been the supreme force in the development of mankind to its present condition. That all that is good and noble in man has been inspired by faith in God, is a truth, at which perhaps even an atheist would not cavil. One Abraham, one Moses, one Christ, one Krishna, one Buddha, one Confucius, one Mohammad has, each in his term and his degree changed the whole history of the human race and raised it from the depths of degradation to moral heights undreamt of. It is through the teaching of this or that great prophet than man has been able to conquer his lower nature and to set before himself the noblest ideals of selflessness and service of humanity. Study the noble sentiments that aspire man today and you will find their origin in the teaching and example of some great sage who had a deep faith in God and through whom was sown the seed of faith in other human hearts.

**(b) *Religion is a dynamic force in the moral development of man.***

Humanity has yet to find out whether the lofty emotions which inspire man today will survive after generation or two of Godlessness, and what sentiments materialism will bring in its train. To all appearance, the reign of materialism must needs entail the rule of selfish-

ness; for a cut and dried scheme for the equal division of wealth, will not inspire the noble sentiments which are today the pride of man and which centuries of religion have instilled into his very being. If the sanction of religion be removed today, the ignorant masses will sink back gradually of course, into a state of savagery, while even those who reckon themselves above the common level will no longer feel the inspiration to noble and high ideals which only faith in God can give. The moral and ethical development of man to its present state, if due to any cause, is due to religion.

*(c) Religion is the base of lasting civilisation.*

As a matter of fact, human civilisation as we have it today, is based on religion. Religion has made possible a state of civilisation which has again and again saved human society from disruption. Trace back its history, and it will be seen that whenever it has begun to totter, a new religious impulse has always been at hand to save it from utter destruction. It is not only that civilisation, with any pretence to endurance, can rest only on a moral basis, and that true and lofty morals are inspired only by faith in God; but even the unity and cohesion of jarring human elements, without which it is impossible for any civilisation to stand for a day, is best brought about by the unifying force of religion.

*(d) Religion, as a rule, is the message of love, concord and sympathy and kindness.*

It is often said that religion is responsible for much of the hatred and bloodshed in the world, but a cursory glance at the history of religion will show this to be a monstrous misconception. Love, concord, sympathy, kindness to one's fellowmen have been the message of every religion, and every nation has learned these essential lessons in their true purity only through the spirit of selflessness and service which a faith in God had inspired. If there have been selfishness and hatred and bloodshed, they have been there in spite of religion; not as a consequence of the message of love which religion has brought. They have been there because human nature is too prone to these things; and their presence only shows that a still greater religious awakening is required, that a truer faith in God is yet a crying need of humanity. That man shall sometime turn to low and unworthy things does not show that the nobler sentiments are worthless but only that their development has become a more urgent necessity.

### **Salient features of the religion of Islam as panacea for the present day ills of the world.**

A brief outline of the blessings of religion in general to mankind are given above. I would now be permitted to describe a few salient principles and features of the religion of Islam which would serve as a panacea for the present day ills rampant in this world and in this respect I will confine my arguments and assertions to the dictates of Holy Qoran believed to be a word of God by the Muslims and will not add to the revealed religion in any form.

I will first of all enumerate the specific remedies provided by this religion which have been effective in bringing about a miraculous revolution in Arabia in the early days of Islam and these can now be safely and successfully applied for the amelioration of mankind at the present catastrophic juncture if only the mankind reverts to its inspiration.

1. Islam inculcates implicit faith in the unity of God and creates a spirit of God consciousness amongst its adherents in all their dealings with mankind. Great is the unparalled transformation which it has brought about, for it proved itself to be the spiritual force the equal of which human race has never known. Its miraculous transformation of world condition was brought about in an incredibly short space of time. It swept away the vilest superstitions, the grossest ignorance, the rank immorality, the old evil habits of century over century, in less than a quarter of century. That its spiritual conquests are without parallel in history is an undeniable fact, and it is because of the great spiritual transformation effected by him that the holy prophet Moham-mad is admitted to be the most "successful of all prophets and religious personalities" (Encyclopedia Britanica Article Koran).

2. Islam is not only the last religion, it is an all inclusive religion which contains within itself all the religions which went before it, and its most striking characteristic is this that it requires its follower to believe that all the great religions of world that preceded it, have been revealed by God.

Islam is an all comprehensive religion within which are included all the religions of the world; and similarly its sacred book the Holy Quran is spoken of as a combination of all the sacred scriptures of the world: "Pure pages wherein are all the right scriptures" Holy Quran Chapter 98 verses 2 and 3.

3. In addition to its being the last religion of the world and an all inclusive religion Islam is the perfect expression of the Divine Will. "This day have I perfected for you your religion and completed my

favour on you and chosen for you Islam as a religion" Holy Quran Chapter 5 verse 3.

Like every form of consciousness, the religious consciousness of man has developed slowly and gradually down the ages and the revelation of the great truth from on High was thus brought to perfection in Islam. It is to this great truth that the words of Jesus Christ allude; "I have yet many things to say unto you but ye cannot bear them now, howbeit then he, the spirit of truth is come, he will guide you unto all truth." J. N. Chapter 16 verses 12 and 13.

4. It is a fundamental principle of Islam that a Muslim must also believe in all the prophets who were raised up before the Holy Prophet. Mohammad. "Say; we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham, Ismail and Isaac, Jacob and the tribes, and in that which was given to Moses and Jesus and in that which was given to the prophet from their Lord; we make no distinction between any one of them:" Holy Quran Chapter 2 verse 136.

Thus a Muslim believes not only in the prophet Mohammad but in all other prophets as well and prophets were according to the express teachings of the Holy Quran, raised up among all the nations; "And there is not a nation but a warner has gone among them." Holy Quran Chapter 35 verse 24. A Muslim, therefore, is one who believes in the prophets and scriptures of all the nations. A Jew believes only in the prophet of Israel; a Christian believes in Jesus Christ and in lesser degree in the prophets of Israel, the Buddhist in Buddha, Zoroastrian in Zoroaster, a Hindu in the prophets raised up in India; a Confucian in Confucius but Muslim believes in all these and in Mohammad also the last of the prophets.

Thus it is the great mission of Islam to bring about peace in the world by establishing a brotherhood of all the religions of world, gather together all the religious truths contained in previous religions, to correct their errors and to sift the true from the false, to preach the eternal verities which are not before been preached on account of the special circumstances of any race or society in the early stages of its development and last of all to meet the moral and spiritual requirements of an ever advancing humanity. Islam ushers in era of peace amongst all the religions of the world by inculcating mutual respect for the leaders of the sister-religions.

5. The divine scheme whereby prophets were raised up for the regeneration of the world as is disclosed in the Holy Quran may be briefly summed up as follows:

Prophets were raised up in every nation but their message was

limited to that particular nation and in some cases to one or a few generations. All these prophets were, so to say, National Prophets, and their work was limited to moral uplift and spiritual regeneration of one nation only. But when national growth was a necessity for the first condition of the human race, when each nation lived almost an exclusive life and means of communications between different races were wanting, ultimately the grand aim which the divine scheme had in view, was the uplift and the unification of the whole human race. Humanity could not remain for ever divided into water-tight compartment of nationality formed on the basis of blood or geographical limitation. In fact these divisions had, through jealousy, become the means of discard and hatred between different nations, each looking upon itself as the only chosen nation and despising the rest. Such views tended to extinguish utterly any faint glimmerings of aspirations for the unity of the human race. The day of the national prophet was ended; it had served the purpose for which it was meant, and the day of the world prophet dawned upon humanity in the person of the holy prophet Mohammad to lead it on to the grand idea of the oneness of the human race. "And we have not sent thee but as a mercy to all the nations" Holy Quran Chapter 21 verse 107; "A warner to all the nations" Chapter 25 verse 1.

Mohammed therefore does not only claim to have been sent to the world to be a warner to all people and a mercy to all nation but lays the foundation of world religion, by making a belief in the prophets and the holy books of every nation the basic principle of his faith. It is the only principle on which the whole humanity can agree, the only basis of equal treatment for all nations. He has established a world religion wherein the idea of nationality is superseded by the consciousness of the unity of human race. All prejudices of colour, race, rank, and language are demolished, and a vast brotherhood extending over all the world has been established, every member of which is bound to accept the prophets of all nations and to treat all nations equally. Holy Quran Chapter 2 verse 213, Chapter 1 verse 1, Chapter 35 verse 24, Chapter 30 verse 22, Chapter 49 verse 13.

### **Islam is a great unifying force.**

6. Islam laid the basis of a unification of humanity. It not only recognises equality of the civil and political rights of man but also that of spiritual right. A new idea of the unity of human race as a whole, not of the unity of this or that nation was introduced into the world, an idea so mighty that it welded together nations which had warred with and hated each other since the world began. It was not only in

Arabia, among the ever bickering tribes of a single peninsula that a great Miracle as an English Writer terms it was wrought, the Miracle before the magnitude of which every thing dwindled into insignificance. It not only cemented together the warring tribes of one country but it established a brotherhood of all nations of the world even joining together those which have nothing in common except their common humanity. It united man with man as such, and the hearts of those in the far east began to beat in unison with the hearts of those in the farthest west. Indeed, it proved to be not only the greatest but the only force unifying man, because, whereas other religions had succeeded merely in unifying the different element of a single race, Islam had actually achieved the unification of many races and organised the jarring and discordant elements of humanity.

**Islam is the greatest civilising force  
the world has ever known. Or likely to know.**

7. If unification be the true basis of human civilisation by which phrase I mean the civilisation of not of one nation or of one country but of humanity as a whole then Islam is undoubtedly the greatest civilising force the world has ever known or likely to know. 1300 years ago it was Islam that saved it from crushing into an abyss of savagery, that came to the help of civilisation whose very foundation had collapsed and that set about laying new foundation and rearing a new edifice of culture and ethics. How great a force it was in bringing back his lost civilisation to man, is attested by the recent writer J. H. Dennison in his book "Emotion on the basis of civilisation;" "In the fifth and sixth century the civilised world stood on the verge of chaos. The old emotional culture that had made civilisation possible, since they had given to men a sense of unity and of reverence for the ruler had broken down, and nothing had been found adequate to take their place: "It seemed then that the great civilisation which it had taken 4000 years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown: the old tribal sanctions had lost their power: the new sanctions created by Christianity were working division and destruction instead of unity and order: civilisation like a gigantic tree whose foliage had overreached the world: stood tottering: rotted to the core: was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilisation." Pages 265 to 268 and then speaking of Arabia the learned author says "It was among these people that the man was born who was to unite the whole known world

of the east and south," page 269.

**Islam is a living religion that offers a ready solution of the most baffling problems which confront mankind today.**

8. Islam did a yeoman service to humanity in the past. And it is a live religion to help the humanity in the solution of the present day world problems and that it has a claim upon the attention of every thinker or the humanitarian reformer who wants to take the mankind out of the hovering clouds of danger raised by the purely materialistic outlook on life.

Materialism which has become humanity's ideal in modern times is enemy No. 1 to mankind and can never bring about peace and mutual trust among the nations of the world. It engenders the feelings of selfishness and excludes the moral values on which the unity of nations can be brought about by the elimination of the prejudices of race, colour, creed or country. Within the boundaries of a nation or a country materialism will not allow the existence of a peace as long as the just solution of wealth and sex are not found. Europe has gone to two extreme on the wealth question viz. Capitalism and Bolshevism. There is either the tendency to concentrate wealth amongst the great capitalists or by community of wealth to bring the indolent and the industrious to one level.

### **Capitalism.**

The system of capitalism which is the foundation stone, so to say of the materialistic civilisation of the modern Europe has led to the concentration of wealth in fewer and fewer hands and to the growing impoverishment of the masses. Political power has followed in the wake of wealth and at the bidding of the capitalist the politician has to declare peace and war. The insatiable thirst for wealth on the part of the capitalist, who are the real controllers of political power have reduced the many nations of the world to a state of slavery and regular plunder has been legalised under different high sounding phrases such as colonisation, occupation, mandate, sphere of influence and so on. The great powers are only great capitalists on a national scale. The reaction against capitalism set in towards the middle of 19th century. It came under the name of socialism and gradually developed into what is now known as Bolshevism.

### **Bolshevism.**

The autocracy of Czardom has only given place to the autocracy of Soviet. It holds Russia in its grip perhaps as severely as capitalists

still hold their colonies. It is strange that Bolshevism which came with the claims to liberate the people is as much of a bondage rather more than the capitalism.

The question before us however is, has Bolshevism by state ownership of industry and land finally solved the great problem of the distribution of wealth. As a matter of fact Bolshevism which came as a friend of labour defeated its own end by denying to labour its fruits. The rigid system of doling out the necessities of life to all alike, to the indolent and the hard worker, the stupid and the intelligent, has undoubtedly fostered conditions which have become unbearable for humanity for it has gone directly against nature and nature's recognised law. The impetus to work and generate the spirit of self-confidence and incentive to create and nourish the spirit of self help are practically obliterated. More than 25 years have passed but the Millennium and the promised haven of the Bolshevism is still evading and fading into the distant horizon.

### **Islam solved the question of wealth in a sound way.**

The foundation of the religion rested on two main principles viz. vital faith in One God and oneness of Humanity. After adopting the necessary method for deepening the root of God consciousness in the human heart and welding together diverse races and nation into one Humanity the prophet applied himself to the working out of the essential details of that order. In any order relating to human life the question of wealth undoubtedly occupies a very prominent place and this question finds a detailed discussion in the teaching of prophet Mohammed; as affecting the acquisition of wealth, its possession, its proper distribution.

In the first place wealth was not a thing to be discarded nor was its acquisition prohibited. The prophet even taught his followers to pray to God for the good things of this life and good in the hereafter. The possession of wealth was further pointed out to be a necessary condition of life on this earth as means of support for man and its wastage was to be guarded against and its squandering away was to be restrained. It had to be earned and acquired by mankind; the only restriction on the acquisition of wealth was that it could not be acquired by any unlawful means. The acquisition and possession of wealth was subject to one condition that man was enjoined not to be engrossed so as to forget his duty to God, and was not to place it above the duty to Him and His creatures. Inequality in wealth was just as much a condition of life as there was inequality throughout nature to the extent that no two blades of grass are alike nor any two men.



There are differences in their brains, in their capacity for work, and therefore also in the fruit which they reap for the work. These differences could not be obliterated and men are therefore told to accept them as one of the conditions for life but it was impressed on the minds of both rich and poor that the possession of more wealth did not raise the dignity of man, nor did poverty degrade it. Such terms of fortune did not count as anything with God nor should they count with those who believe in Him. The prophet Mohammed himself who was honoured both as the spiritual and temporal head had not any wealth in his house, nor he left even a single coin to be inherited. The mentality he wanted to create was that wealth was not the criterion of greatness or honour and placed it in its right perspective and ordered that there was higher values of life which should not be lost sight of in the pursuit of wealth. He repeatedly pointed out some of the evils to which the amassing of wealth led. In the first place inordinate love of wealth diverts a man from the higher values of life. There is no place for the love of God in a mind in which the love of wealth reigns supreme and by and by he forgets God altogether and loses the contentment of mind which can only be found in the remembrance of God. The unchecked love of wealth ultimately becomes a burning fire in the heart and consumes the best in man and kills all noble feelings for the service of humanity.

To keep man's desire for wealth and as a measure on its accumulation in a few hands, in other words to guard against capitalism the prophet Mohammed guided by Divine Revelation laid down certain laws. (1) He made charity compulsory and said that what a man earned in a fair way was the fruit of his labour and he was entitled to have it but he owed his duty as well to the fellow being, to the extent that when he had spent what he needed out of earnings and saved a certain amount, this saving was treated as taxable capital and a fixed portion of this saving was to be collected under an organised system for the benefit of the poor and needy. This obligatory charity was called "zakat" meaning an act of purification, as the amassing of wealth was regarded as carrying a certain degree of uncleanness. This uncleanness could be washed off by giving every year one-fortieth of it for the benefit of the poor. Unlike Bolshevism Islam does not take by force or extort from man his rightful earnings but asks him to give it for the poor and the needy in order to purify his property and soul. The 'zakat' therefore acts not only as a levelling influence, but also a means of developing the higher sentiment of love and sympathy towards the fellow men; while the rigid system of state ownership and equal distribution helps to kill man's higher instincts.

1. Islam thus aimed not to destroy the capitalism itself but the evils of capitalism and left an open field for competition for hard work of for exercise of intelligence. It did not fail to honour and dignify labour and to raise the standard of living of the poor as advanced by the fundamentals of Bolshevism but it certainly opposed the means adopted by the Bolsheviks for bringing about those conditions.

2. Besides the institution of 'zakat' which was an obligatory charity a voluntary charity by the rich out of his income was recommended as an act of great virtue.

3. Another arrangement to minimise the evils of capitalism in the social order established by Islam was the injunction relating to Bequests. Every one who left considerable wealth to be inherited was required to make a bequest for charitable objects to the maximum of 1/3rd of his property and the rest of the property was to go to his heirs. So after the death of the capitalist his wealth was to be distributed amongst the different members of his family both males and females in their respective shares and not to be kept in tact for the head of a family under the law of primogeniture.

4. Trade was recommended and usury was prohibited. If the debtor was in straitness the lender was required to be lenient even to the extent of foregoing the debt. Prophet Mohammed said "I am nearer to the believer than themselves," so whoever dies and leaves the debt, its payment is on me; and whoever leaves property it is for his heirs."

H.A.R. Gibb writing towards the close of "Whither Islam" says: "Within the western world Islam still maintains the balance between exaggerated opposites. Opposed equally to anarchy of European nationalism and the regimentation of Russian communism it has not yet succumbed to that obsession with the economic of life which is characteristic of present day Europe and present day Russia alike. Its social ethic has been admirably summed up by Professor Massignong "Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of the community; it is hostile to unrestricted exchange, to banking capital, to state loans, to direct taxes and objects of prime necessity but it holds to the rights of the father, husband, son and wife, to the private property and to commercial capital. Here again it occupies intermediate position between the doctrines of bourgeois capitalism and Bolshevich communism" pages 378 379.

### **Sex problem.**

For the emancipation and the elevation of woman to its right place

in mankind, Islam has evolved sound principles which if strictly followed would secure the stability of the home as an index to the stability of the society and its civilisation. She has been absolved of the supposed guilt in being the agent of Satan to get Adam out of paradise by discarding the Temptation Story. Her creation is not looked upon as inferior in any case to man. Both are mentioned to have been created by God from the same soul. She entails no religious limitations or disabilities and is offered equal opportunity of communion with God. She is honoured as a mother as possessing paradise under her feet for her progeny. As a daughter she is mentioned as a gift of God in precedence to a son. As a wife she has similar rights over her husband as the husband has over his wife. All the female relations mother, daughter, sister are entitled to inherit property as of right from all the male members of the family. A woman is *sui juris* and she can possess, buy, sell and transfer her property at her sweet will, without any let or hindrance from man. She can follow all the healthy vocations and the earnings go to her pocket rather to that of husband or father. Marriage is looked upon as a civil contract in which the offer comes from woman. Marriage is recommended and celibacy prohibited.

In short Islam's solution of the sex question is the only one that can ensure ultimate peace to the family. There is neither the free love which will loosen all the ties of social relation nor the indissoluble binding of man and woman which turns many a home into an actual hell. Islam brings true happiness to the human race, by assigning the natural roll to man and woman.

### **How far peace or war is necessary to secure the existence of humanity?**

Islam is not a negative religion so as to order its followers to run away from the struggles of this life and the dictates of the duties as human beings and seek shelter in some cave or forest. Service to mankind is the highest form of worship and is placed over and above the futile practices of self immolation or self effacement of the body for the development of soul. It also recognises the nature of man as sharing the spirit of anger with the animal. It does not destroy that animal nature but provides law for its right use at the opportune moment. The proper use of defending one's honour and that of the weak or dependent is looked upon as bravery and courage. To stop the miscreants and the bold ruffians from molesting the woman-folk is an act of great piety and chivalry. To take the insult of an aggressor, a wrong doer, and a mischief monger in a lying down manner is styled as cowardice. In short the misuse or disuse of the animal nature viz anger is an act

of sin and to use it at proper and opportune moment is an act of piety. That being the true nature of man the same rule of law obtains amongst tribes and nations. The establishment of states and government is based on the principle of giving punishments to the breakers of law, the villain and the felon. In the same way the international laws have dire provisions for stemming the evil propensities and the aggressive designs of one nation against another. In order to keep peace, the nations have to make themselves strong with the equipment of arms and armaments. In order to keep peace war is held to be a necessary evil.

### **When war is to be waged?**

The following references of the Holy Quran will show when the war is to be made.

1. "Permission to fight is given to those upon whom war is made because they are oppressed and Allah is well able to assist them, those who have been expelled from their homes without a just cause except that they say, our Lord is Allah, and had their not been Allah's repelling some people by other, there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered." Chapter 22 verse 39 and 40.

It deserves to be noted that the lives of Muslims are to be sacrificed not only to stop their own persecution by their opponents but to save churches, synagogues and cloisters as well . . . in fact to establish perfect religious freedom. The mosques though they are the places where the name of Allah is remembered most of all come in for their share of protection even after the churches and the synagogues.

2. "And what reason have you that you should not fight in the way of Allah and of the weak amongst the women and children who say, our Lord cause us to go forth from this town where people are aggressors, and give us from Thee the guardian and give us from Thee a helper." Chapter 4 verse 75.

3. "What! Will you not fight a people who broke their oaths and aimed at the expulsion of the messenger and they attack you first." Chapter 9 verse 13.

### **How the war is to be conducted?**

To conduct the war Prophet Mohammad instructed his troops in the following words:

"In avenging the injuries inflicted upon us molest not the harmless inmates of domestic seclusion, spare the weakness of the female sex, injure not the infant of the breast or those who are ill in bed. Abstain

from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence nor their fruit trees, nor touch the palms."

### **When the war is to be ended?**

The cessation of hostilities was made necessary if the enemy desired peace: "If they incline to peace do thou incline to it and trust in Allah" Chapter 56 verse 147.

### **Treatment to the prisoners of war.**

The treatment meted to prisoners of war is given hereunder "So when you meet the disbelievers in war, smite their necks until you have overcome them and made them prisoners. Afterwards either set them free as a favour or let them ransom themselves until the war lays down its weapons." Chapter 47 verse 4.

The prophet Mohammad actually set free all the prisoners of war as a favour excepting in the battle of Baddar when 70 prisoners were set free on paying ransom while war with the enemy was still in progress. On one occasion, in the battle of Hunain as many as 6000 of the prisoners were set free as a favour. After the fall of Mecca all the inveterate enemies and the cruel assailant were given general amnesty in the following words "Today no remorse on or revenge from any one".

The war which the prophet was compelled to fight was thus a mercy at its starts because it had to be fought in self-defence and the people were to be saved from aggressors who were out to annihilate them; and it was a mercy in the end because it had to be stopped when the aggressors sued for peace; safety for the oppressed, being the object, and not the annihilation of the aggressor. It was a mercy for the noncombatant as well, who in modern warfare are greater victims of the tyranny of the war than even the fighting forces. The aggressors were not to be annihilated because annihilation of the enemy was not the only means of stopping aggression. The prophets viewpoint was that at times a generous peace was a better remedy for aggressors than their annihilation because the later process might only fan the fire of revenge amongst the vanquished and the generous peace might bring about a real change of heart.

### **How Religion Helps The Existence of other Creatures Nature as Servant to Man.**

Man is created in the image of God and he is to harness all the powers of nature and bring the creation to his use. It is now an es-

established fact that even inanimate objects possess life of some kind or the other. 1400 years ago Quran declared that all things have life and they are created in pairs. A blade of grass has life and it is used as a fodder for the cattle which has higher life and by this process the grass travels to the body of animal and becomes a part and parcel of the animal life. The animal in the case of milking cow transforms that food to milk which becomes a source of nourishment in the human life. Similarly the meat and flesh of animal life becomes a part and parcel of the human life in the process of evolution. This is what you find in the working of the nature viz. the lower sacrifices for the higher and through this sacrifice it attains the highest stage of life. In view of the above the doctrine that man should not eat meat or destroy animal life but should live on vegetables is clearly exploded as the vegetation has also a life and with due deference to the vegetarian it may be said that they are over zealous to save the animal form of life and do not stop short at swallowing the vegetable life and millions of live germs through inhaling air and drinking water. They deprive themselves of the gift of God in the form of mutton, beef, fish and birds which the medical science has held to be most essential food for building up the human body and health.

### **Law of Dietation in Islam.**

The following two chapters of the Holy Quran Chapter No. 5. "The food", and Chapter No. 6 "The cattle", contain the directions for the healthy law of dietation.

1. As a general rule all foods which are "Tuab" meaning pure, tasteful and palatable are to be taken.

2. "This day all good things are made lawful for you and the food of those who are given the book is lawful for you and your food is lawful for them." Chapter 5 verse 5.

3. As a rule "the cattle quadrupeds are allowed to you and forbidden to you and that dies itself, and blood and flesh of swine and that on which any other name than that of Allah has been invoked and the strangled animal, and that beaten to death and that killed by a fall, and that killed by goring with the horn and that which wild beasts have eaten except what is slaughtered, and that which is not sacrificed on stone set up (for idols) and that you seek to divide by arrows; that is transgression.... but whoever is compelled by hunger not inclining wilfully to sin surely Allah is forgiving merciful. Chapter 5 verse 3.

4. Say, I find not in that which is revealed to me aught forbidden for eater to eat thereof, except that it be what dies of itself or blood

poured forth or flesh of swine—for that surely is unclean or what is a transgression, other than the name of Allah has been invoked on it. But whoever is driven to necessity not desiring nor exceeding the limit then surely thy Lord is forgiving merciful". Chapter 6 verse 146.

5. "And of the cattle He has created some for burden and some for slaughter. Eat of that which Allah has given you and follow not the footsteps of the devil. Surely he is your open enemy.... Eight in pairs: of the sheep two and of the goats two and of the camels two and of the cows two." Chapter 6 verse 143, 144, 145.

On the one hand the laws of Islam allow the use of the animals for the sustenance of human life and on the other hand cruelty to animals is strictly prohibited and extravagance in the killing of animals is held to be an act of sin. There are clear injunctions on the above mentioned points in the sayings of the prophet Mohammad.

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**Miss Betty Sapaugh and Mr. Philip Moskovitz,**  
U. S. A.

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People everywhere are looking for security. They strive to become highly intellectual, to acquire much wealth, social standing, and to gain powers over their fellowman, thinking in this way to find security only to learn some day that all of these things vanish and they have nothing of the material and no friends. Where is the security they thought they had? All of a material nature is temporal—nothing is permanent except our Spiritual Security.

What do we mean by Spiritual Security? That which we have earned by our learning life's lessons, eliminating anything of an inferior nature from our consciousness—our own kingdom—by being happy, adapting ourselves to whatever circumstances we find ourselves in (however undesirable they may be at the moment, for all are for a purpose in our life), by serving our fellowman whoever and wherever he may be and whenever we can, striving ever to reach a higher consciousness and a higher understanding of the Truth of Life. There are the only things that are



**Miss Betty Sapaugh.**



**Mr. Philip Moskovitz.**

permanent and that we can take with us when we leave this earth plane to go to the next phase of our existence.

Religion by whatever name it is called, is basically the same. It is only a right way of living. All are striving to contact their God—according to their concept of God—and to live according to God's laws. If we see only good, hear only good, and speak only good, think and express only good always, in all ways, toward and about everything, everyone, everywhere—there is no room for anything else—we are then truly living as the Universal

Spirit God and our Soul want us to. It is only by expressing love—a Universal Love—that man and all creatures in God's Kingdom can continue to exist. Everyone and everything is an expression of God, all came from the same source, and all are parts of the Universal Oneness. Realizing this Oneness—all equally important unto God, though not in a lifetime—we must express these God qualities at all times, and become very humble if we would grow and expand in consciousness. This is God's desire for all of his children.

We must work out our Karma—a law of cause and effect—that our Soul desires of us, paying for our past mistakes and being compensated for our good thoughts and deeds—not only in this life, but in the many lives we have lived. There is no other answer to the otherwise seeming injustice in life. We are responsible for our own acts and thoughts. As we give over to our Higher Self—the Soul—we shall be guided and inspired to do what is best for our highest good always, and for our fellowman, and all expressions of God. In this way Religion is truly the way to make secure the existence of Human beings and other creatures.

In view of the all-importance of this subject and the many questions that must be answered, we must carefully examine and evaluate all concepts of man's continuous search for religious truths without prejudice.

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**Mr. Richard Thompson,**  
(The Universal Institute of Applied Ontology.)  
Canada.

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It is with thanks to the Ananai-Kyo that I take this opportunity of expressing the ideas that come into mind as the subject of this conference is considered. The truth stands and will prevail, and, in providing a means whereby views may be freely expressed and brought before a world wide public, the Ananai-Kyo is rendering a great service.

In order that any subject of basic importance to living may be profitably considered it is necessary to have a starting point which is fixed, something that is, immune to influences that bring change, and then, relating the phase of consideration to this starting point by the use of logic, to allow a picture to be outlined that will relate the subject under discussion to the fundamental principle and laws of being. When this has been done, the way is clear to allow the necessary power to move through the pattern that has been developed in order that changes may take place which will bring into conformity with that pattern everything that will respond. First, then there must be understanding, the establishment of a pattern and control, and only after this has been done can force be allowed to issue forth as creative power.

If we take the simple analogy of the gasoline engine, it is obvious that the parts must be adjusted, the right electrical connections made, the timing set, before the switch is turned on and the starter button pressed.

What is the principle and laws which are to be understood if we are to find a starting point and mechanism for useful consideration of the subject of the Conference? The approach to this matter is presented on its merits, not as an expression of belief or human concept. The only question to be applied to every point expressed is: "Is it true?" There is, in fact, no proof in the material realm for a spiritual truth. The truth will not be at variance with reason, and it will provide logical explanations of otherwise inexplicable phenomena in the physical realm, but it is futile to look for laboratory proof. Each must have the courage of his own convictions, and irrespective of previously held belief, regardless of what human authorities may hold, and vast numbers believe, it is necessary to venture forth as did Columbus. I invite you to accompany me on a voyage of discovery. The way will be clearly visible, if the dark glasses of prejudice and pre-conception are laid aside.

I am, therefore I think, I feel, I act. In the solar system the planets revolve in their orbits round the sun with a considerable degree of order in the pattern at present established. In the cell the protoplasm is controlled by the nucleus and the characteristic features of the particular cell depend on the nature of the nucleus. In the atom the electrons move with great speed round the nucleus. If we are to believe scientists, some outer electrons move with unimaginable speeds without colliding with others. Sun and nuclei, planets, protoplasm and electrons. Inner and outer, controller and controlled, positive and negative.

In each system two aspects, one positive, the other negative. We use positive and negative in the way they are used in reference to a magnet, for example. Positive, radiant or controlling, negative, responsive, accepting control. The positive aspect of each system is the point of integration. Harmony is maintained and the system continues to exist as long as there is continued the correct positive-negative relationship. If planet, protoplasm or electrons became subject to a force other than that radiating from sun, or nuclei, the particular system begins to disintegrate. It is impossible for a phase to be negative to two different points of control at one and the same time. The maintenance of any system in existence, depends, then, on the continuance of the correct positive-negative relationship.

Is man an exception to this necessity? Let us see. Man is made up of a body, a mind and a set of feelings. Every person endowed with the capacity to think, even in an elementary way is aware of this. There are many who think that this makes up the whole man. It is obvious, however, that this is not the case Man did not make himself. He does not keep himself going. The intricate systems of balance and counterbalance whereby the body functions are beyond the understanding of the human mind. When the self-conscious part of the mind is inoperative in sleep or coma, the physiological functions continue. This marvellous mechanism of the body functions in genius and moron, in brilliant physiologist and unskilled labourer, in negrito of the Central African Jungle and astute Wall Street financier. In new-born baby and, in halting fashion, in most centenarians.

There is something within each one that is the source of power, truth and life. It is what we may call "being". I am, therefore it is possible for all the functions that characterize a living human being to take place in me. Of what nature is this something, this being within? It is reasonable to enquire. Although being is invisible to the human eye, so is mind and feelings, so is the body in any significant sense. We can perceive the effect of the light rays refelected

from the bodies surface, but no man has seen the body functioning as a whole, especially at the sub-microscopic level. Let us take heart then, and as Columbus did, sail on.

Let us take the most obvious characteristic of the expression of being, life. It is evident that all life is everlasting. Why? Because it is impossible to imagine dead life. Death is merely the absence of life and to attempt to combine something and the absence of that something and for the result to mean anything is self-defeating. There are dead forms, of course, forms from which the source of life has withdrawn. Life being everlasting, its source must also be everlasting. What is everlasting, must be perfect, for anything imperfect has within it the seed of its own destruction.

Being is perfect. It is the source within the human being of power, truth and life. Any truly unselfish impulse could only arise from being. It could not arise from the collection of atoms that makes up the human being. Similarly any idea or order and beauty can only have its source in what is perfect within. Being is endowed with supreme intelligence otherwise the intricate mechanism of the body could not be controlled.

One condition only needs to be fulfilled in order to assure continued existence of the human being—maintenance of a truly negative relationship to positive being within. The fulfilment of this condition allows to the outer human part to be the channel of expression of being. The mind becomes the means of expression of truth, the feelings of power or love and the body of life.

All discord, distortion, disintegration, conflict, all imperfection arises through failure to fulfil this one condition. Such failure prevents the perfect expression from within, shuts the human being off from the source of his own life and ultimately provides being with no alternative but to withdraw.

There is an element in man which is of vital importance. It is the capacity of choice. The human being can choose whether or not he will accept the control of being. If he does so accept and is consistent in letting being control, he begins to live as opposed to mere existence preparatory to dying, which latter course is inevitable if he chooses to be controlled by the disintegrating forces of fear, hate and other destructive emotions.

It is this element of free choice which is at once the hope for and obstacle in the way of peace and unity in the body of mankind. Any attempt to make a person conform to the principle and laws of being is foredoomed to failure. It is only through a willingness to use the freedom to choose correctly that any man can live. First there must

be the openness of mind which will allow the process of dehypnotization to take place, and then a consistent response to power, truth and life through feelings, mind and body.

The process of dehypnotization is essential because, without exception, children's subconscious minds are filled with the misconceptions and distorted emotions that characterize adults. The relationship of child to adult is that of victim to hypnotist. The professional hypnotist plants his suggestions in the subconscious mind of the victim after he has paralysed the conscious mind. In the case of the child the conscious mind is not mature enough to act as a guardian of the subconscious mind, and the suggestions of the adult enter the subconscious mind and are embedded there with the depth which is proportionate to the authority exercised by the adult in the child's mind. An adult that is feared is able to inject his or her ideas very deeply into the child's subconscious mind.

Until a person has a conscious mind based in truth and trained to think logically, so that every idea is subjected to the closest scrutiny under the light of truth there is no basis for a continued healthy existence. Not only is it necessary for every idea presented from outside to be so scrutinized, every idea that has been embedded in the subconscious mind in early childhood must be likewise scrutinized and all that do not conform to the truth, rejected.

The discussion of the ultimate purpose of being is not our purpose in this paper, but rather to consider the practical means of furthering the peace and harmony which is essential if the human race is to continue inhabiting this globe. We have outlined the conditions which must be accepted if the human being is to continue individually to exist. It is obvious that all conflict between human beings arises from conflict within human beings. If more and more human beings allow the conflict within themselves to be resolved ultimately there will be no conflict between human beings. The matter of world peace is, then an individual matter, or at least the starting point must be in individuals.

We can now consider the question before the conference. "Is religion a way to secure the existence of human beings and other creatures?" What is religion? Its etymology is obscure. Some claim, I think unsoundly, that it is derived from the latin word *Ligare* to bind. It seems more likely to have come from the word meaning reverence. In any case the general use of the word to-day indicates its application to mean, the body of beliefs and concepts held by some particular group relating to their relationship to some supreme power. A religion is generally a collection of beliefs. Observing the vast number of re-

ligions sects and denominations in the world today it seems obvious that the action of religion in the world body is not one towards unity but in the opposite direction. If we take religion in its popular acceptance we must come to the conclusion that the answer to the question put is an emphatic "No" for what divides disintegrates, only in oneness is there health and life.

However it is evident that the word religion as used in the question must have another meaning. If it is taken to mean the truth that underlies all religions, the one truth, then the answer is an equally emphatic "Yes". Taking this interpretation let us outline a few ideas in this connection.

Being is principle and the one law of the correct relationship of positive and negative is the means under which principle finds expression. Every aspect of being is perfect and perfectly harmonious with every other aspect of being. All the aspects of being, which include, of course, many more than are incarnate in human forms, brought to focus constitute Universal Being. Since the atoms composing the human body were drawn into place by the radiation of Being within for the purpose of providing an avenue of expression for being, it is only necessary for the human being to let it be so, by the exercise of choice in the right direction. The more human beings who come into the correct relationship with Being within the more channels of expression does Being have into the affairs of men.

It is obvious that the influence of being acting through a clear human channel is not limited to speaking distance. Even apart from present means of communication, radio telegraph, the printed word, and etc., there is the means of communication that is inherent in the constitution of the human being. Each of us is a cell in the body of humanity, linked with every other cell. It is impossible for anything to happen to any one cell without the whole being affected. Naturally the intensity of the effect varies with a number of factors, of which geography is one, but not of the importance that might appear at first sight.

The human body is composed of atoms. Each atom is composed of a nucleus and surrounding electrons. From the nucleus there are radiations, some electro-magnetic and others dielectric. The emanation of the atom is mind. The human and mind is the composite emanation or aura of the atoms composing the body. In the aura of each atom is impressed the memory of the experiences through which it has passed in the various bodies plant, animal and human of which it has formed a part. The greater part of mind is unselfconscious, only a part subjected to the radiation of being through the pineal gland has selfcon-

sciousness in waking hours. The atoms are sending and receiving stations broadcasting on various wavelengths and the intercommunication round the world at the unselfconscious level is continuous. Those who open the psychic centres either inadvertently or wittingly by the use of breathing exercises, hypnosis etc. to some degree can use these telepathic means of communication. All these activities are destructive: The unselfconscious means of communication can be used constructively only when the control of being in the mental realm has been established, and then it is not a hit and miss affair. In any case over this system of communication there goes out influence according to the content of the consciousness of each individual. If that consciousness is filled with joy, peace and creative purpose, it is that which provides the nature of the broadcast. If on the other hand the consciousness is filled with resentment, sadness, fear, it is that which is sent out. Every moment of every day we are either blessing or cursing thousands of people whom we have never met.

The influence of even one who allows himself to become a clear channel for the expression of being is incalculable, for the power of being is the power that keeps the stars in their courses. Each individual aspect of being is in place in the organization of Universal Being. For the Cosmic order which characterizes Universal Being to manifest in human affairs, it is only necessary for enough human beings to exercise their choice in the right direction, and allow themselves to become clear channels through whom the power of Being may flow out under the control of Truth, bringing new Life in perfection of form.

If it is acceptable to define religion in these terms then it may be said that it provides the only way in which mankind and the members of the plant and animal kingdoms will continue on the earth.

Rev. B. P. Bahirat, M. A.

(President, Pandharpur Samshodhan Mandal.)
India.



My answer to this question is "Yes". Religion tells us that all the creatures and human beings are born out of Love Divine. Consciousness of this love creates sympathy for all human beings as well as other lives. In this way religion fosters tender feelings on which a real world brotherhood can be founded. When we understand through



Rev. B. P. Bahirat, M.A.

bent of mind, mankind is doomed to destruction. Only religion has the power of creating an attitude of true compassion which will save human race and bring down the Kingdom of heaven upon this earth.

religion this fact of Divine Love, we are also reminded of our duty towards all living world. Knowledge of duty gives us strength and courage to perform it with an unswerving devotion and a noble self sacrifice. Moral reorganization of mankind is the urgent need of the present times. Man is controlling nature but forgetting to control himself and the enormous power he has achieved through Science is likely to be used in the annihilation of all lives. Science must be supplemented by Ethics which in its turn should be founded firmly on religion. Without adamant altruistic

Mr. Baer Salov,

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In all your talks you give to understand that "the propagation of the Great Spirit is the Religion", that "The true religion is not finding fault with others, nor quarrelling or criticising other doctrines."

I understand what you have reference to and agree with your ideas and spiritual thoughts.

But since not all people in the world have a God-conception, there are many who believe ... and live an exemplary life ... yet there are much more who believe blindly in an Almighty God, who commands and rules the Universe as He sees fit—who leave it to their Priest's Ministers, or Rabbi's to teach them during their childhood, something of this mysterious "something".... called God; and later in life leave it to their Priest, Minister or Rabbi of their church to interest and pray for them, as well as being taught through sermons the damnation of hell or the ecstasies of the "Heavenly House" above, ruled by God and His Host of Angels and Spiritual aids.

I have often expressed myself in the belief of a "Universal Religions" free from dogmatic belief, and rituals, which the many great

and near great movements and religions seem to "steer clear" from—and yet after a period of time, new spiritual advisors or committees of later administrations, long after the founders and teachers have died, the old order "passes out of the picture" for the new body of administrators seeking for power, affluence—"koto to their new appointed or elected leader or guidance and deify him", for in their eyes he is perfect and can never do any harm, while the new leader considers himself an "anointed one" and gradually has obscured the original intent of being a leader for the world wise religions movement, to foster and teach and uphold the teachings of all prophets and sages to help bring about a Universality of religion.....so that who believes in various religions of the world with its thousands of sects or those are secularists—who find good reason to serve their inner conscience by practicing in Christian Science, Theosophy, New Thought, Unity, Rosicrutions, Spiritualism and hundreds of other forms of Soul and spiritual satisfying practices.

You must also consider the countless of wise and learned, which do not believe in man-made religion or mans teaching of God—who are Freethinkers, Ateists, although not admitting or accepting God as the sourse of life,—yet profoundly believe in Nature and its Cosmic forces—in a nameless Supreme Intelligence—a Universal Consciousness that is found not in Heaven above but in every grain of seed, in every plant, flower, insect, reptile, bird, Animal and in Man.

Yes, God has many mansions (not meaning churches).

Baha O'Llah's and Abdul Baha's teachings and the Bahai principles are as good and sound to day, as it was over 130 years ago. Bahai is not a religion, it is a movement, a cause whose principles are essential to humanity, just as essential as the air we breathe or the water we drink, where the "lamb, wolf and the lion" may live in Peace harmony and concord, and follow the faith or religion of their choice.

We of the Caravan of East and West, consider it our greatest trust and duty to dissminate and promulgate the Bahai teachings and principles as its original founders and teachers have exemplied, and hope the comparative few true believers left in this world would throw in their lot with the Caravan groups in different parts of the world and also work in the cause of Ananai-Kyo.

Through the graciousness of Hon. Yonosuke Nakano's outlook a couple of years ago, who has considered in his far visioned outlook to throw in his weight on the side of the Caravan—Bahai Cause, thereby gaining many, many more subscribers to the Ananai-Kyo Cause.

Dear Hon. Nakano—hold fast and do not change your course, as there are more than a quarter million souls interested and are mem-

bers of The Calavan—Bahai ideals and principles.

Shri P. H. Gadre,

India.

I firmly believe that religion is the only means which has brought humanity out of barbarism and to the present state of civilization.

(a) In the beginning of time, men and animals lived in jungles. Food being unknown, man's skill led to the discovery of bows and arrows and men lived on hunting animals. After some time for self-protection men tried to separate themselves from animals and lived in groups and forced themselves into a Society. For the well-being of a Society, they framed certain rules of conduct.

These rules did not give them complete protection nor mental satisfaction.

(b) In the second stage of civilization, they came to the conclusion that air, light, water, earth and the winds controlled the fate of human beings.

Then the worship of these elements started and then songs were constructed to seek the mercy of these elements. They invented the churches, the mosques and the temples and the various forms of worship.

(c) This religious basis holds humanity together. But even after the lapse of thousands of years, the original brutal nature of man tries to over-ride the religious feelings and ties. This original brutal nature of man manifests itself in murders, dacoities, and wars that lead to slaughter, rapine and all the consequential miseries.

But saner elements in societies and the birth of saints like Jesus, Shankaracharya have successfully held in check the growth of brutal instincts.

Budhism, is now fast spreading. The fundamental teaching of Budhism is Ahimsa (non-voiolence) truth and a life-long effort of man to help his less fortunate brethren and to try to extricate them from a life of penury suffering.

(d) Man has seen the futility of the Hydrogen Bomb. Man has realised, that use of hydrogen bombs would lead to the complete destruction of humanity and men would be worse than animals. They have also realized that wars bring destruction to the victor and van-

quished.

Not only this, but there is an effort for the establishment of world religion.

So I feel beyond doubt that religion is the only source that would keep humanity together and lead to its ultimate salvation.

Mr. Domingo Dais Porta,
(Gran Fraternidad Universal.)
Venezuela.

Este tema evoca inmediatamente la idea de Paz conectada con la Religión como un camino para asegurar la existencia de los seres. Si la Religión es en realidad ese camino es porque es capaz de ofrecer al mundo la tan anhelada Paz. Pero entonces debemos analizar concretamente en qué consiste esa Paz y qué entendemos por Religión.

La palabra Paz a primera vista, nos ofrece una dualidad de significación: la Paz externa, colectiva, y la Paz interna, individual. Como las cosas exteriores son una manifestación, un efecto, del mundo interno o transcendente, la primera forma de Paz es una consecuencia de la segunda; por lo tanto, la Paz interior es el motivo agente, el estado que una vez logrado ha de traer por secuencia lógica la paz social. En cambio ésta última, en sí, es el estado transitorio mantenido por un juego de circunstancias cambiantes como todo en la Naturaleza. Entonces, es inútil querer asegurar la paz social a través de acuerdos políticos, normas de seguridad social, búsqueda del bienestar material y otras medidas "exteriores", si a la vez no se atiende lo primordial: cultivar condiciones interiores en el individuo, que lo lleven a un estado de consciencia en armonía con la naturaleza y consigo mismo. Recordemos que el Cristo decía: "La paz os doy; no como el mundo la da, yo os la doy", (Juan XIV: 27).

En definitiva, la Paz es un estado de consciencia elevado, y para alcanzar dicho estado siempre ha existido un camino abierto al hombre: es la RELIGION, porque lo indica la etimología misma de la palabra: del latín "religare", volver a unir: es en la Unión, de acuerdo con la Sabiduría espiritual Iniciática, donde se puede lograr ese estado de armonía universal que es la Paz. Naturalmente, no debemos confundir La Religión con las religiones; éstas se han desprendido de aquella, pero con el transcurso del tiempo han perdido su pureza

primitiva cayendo en deformaciones hasta limitarse en afirmaciones convencionales y dogmas incomprensidos. De esa pérdida del sentido inicial derivan los errores históricos de las religiones y su incapacidad de ofrecer REALMENTE a la Humanidad una fórmula precisa para lograr esa ansiada armonía; pero el error no está en la religión en sí, sino en la Humanidad misma, en los hombres, que se desvían de esa fundamental meta de la existencia (la Unión) hacia metas secundarias. De allí la necesidad de la aparición periódica de Grandes Mensajeros entre los hombres para reorientarlos e impulsar las consciencias según Directivas graduadas e inteligentes.

Entonces, entendemos por Religión, “la Realización intuitiva de la existencia del TODO” (Dr. de la Ferriere), realización que conduce a esa identificación con la Verdad Universal, saturando al alma con la paz fecunda del espíritu. La Religión vista en este su genuino y humano sentido, puede asegurar la existencia de todos los seres, permanecemos convencidos de ello. ¿Pero cómo infundir este sentido en los seres humanos de tan diferentes creencias? Desde 1948 se inició en el planeta un período zodiacal positivo, la Era de Acuario, cuando se hará la luz en la mente de los humanos, y ya el despertar se hace sentir en todas las esferas de la actividad humana. Esto no es suficiente, y se necesitan Instructores que aceleren ese proceso y lo hagan consciente a los ojos de todos; Instructores que impartan una enseñanza equilibrada Científico-Religiosa, que den un ejemplo dignificante con su manera de vivir, y que propaguen una disciplina purificadora; disciplina EFECTIVA, que elimine la carne, el alcohol y el tabaco, por ser hábitos que envenenan la mente y el cuerpo, y que incluya la gimnasia y la práctica de la Yoga como procesos indispensables en la formación de la nueva raza del futuro.

En definitiva, consideramos que la Religión puede ser un camino que asegure la existencia de todos los seres si se la conceptúa en su genuino sentido de Amor-Sabiduría (Unión), armonía del individuo con el Universo, unión del ser con el Ser. Para que la humanidad alcance ese nivel de comprensión, necesitamos impartir la Teoría y la Práctica, Estudio y Disciplina, enseñar a la par Ciencia y Religión, para traer de nuevo el equilibrio al mundo. Esto requiere urgentemente la formación de Instructores capacitados en todas las ramas del saber, naturales y sencillos en su manera de ser y claros en su método de enseñanza. Ya la Misión de la Orden del Acuario está emprendiendo este trabajo con la formación de Ashrams (Colonias Científico-Espirituales para educar los Instructores de la Nueva Era.) FIN.

Mr. Ratilal Chimanlal Shah,
(The All-India Religions Conference.)
India.

On agendum the question is, Is Religion a Way to secure the existence of Human Beings and other Creatures? My reply to it is, definitely yes. Religion is the only Way to security and happiness for All.

Now the question arises that out of 2,200 Religions and 700 definitions of them, which of them should be taken to be true and perfect? and which of them will help us to achieve our ultimate goal?

On the strength of the study that I have made so far, of different Religions, I can tell you that just like the saying 'All roads lead to Rome', essence of all the Religions is the same and that is to make all the living beings happy perfectly and eternally.

The history of the world has recorded that most of the wars are waged, crusades are made and the blood is shed in the name of Religion. So, when I say yes in reply to the first question, some of you will laugh at me. But I draw your attention to the fact that all these mishaps have occurred no doubt in the name of religion, but not for religion.

True Religion does not teach you to kill or to be cruel to any of your fellow beings.

In occidental philosophies, there are mainly three sections :

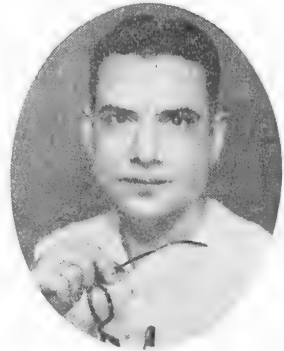
1. Christian,
2. Islaam and
3. Jarthosta.

I. The fundamental teachings of Christianity consists the commandment 'THOU SHALT NOT KILL'.

2. The word Islaam is derived from Salaam. The meaning of Salaam is to salute. This shows that the prophet Mohammed who preached Islaam, has gone further than not to kill and said to be polite towards others.

3. Asho Jarthusta has gone farther than the second and stressed more on charity. The followers of this religion, who are called Parsis, are well-known for their charity.

Oriental Philosophies mainly consist of the following :



Mr. Ratilal C. Shah.

1. Vedic,
2. Jain, and
3. Buddha.

All the oriental philosophies have promulgated five principles :

1. Non-Violence (Ahimsa)
2. Truth (Satya)
3. Not to steal (Achourya)
4. Celibacy (Brahmacharya)
5. Renunciation (Aparigraha)

This way 'Non-Violence has been the foremost principle in all the sections. The followers of a particular section have adhered to it strictly or not is altogether a different question. My point is that so far as the principle is concerned, all have agreed upon the same.

Principles and Practice.

After saying so much on principles, I come to the question of practice.

The Principles are the sublime truths. The same were they in the past, the same they are in present and the same they will remain to be in the future. They are not subject to any change.

While to put these principles into practice, in all the sections, certain ways are shown. These ways of practice, differ from one to the other according to the call of time and place.

Due to this, the people of the world are divided into various sections and one group feels to be aloof from the other.

To put the principles into practice, in framing the laws, in my opinion, no-body has ever thought as much as LORD MAHAVIRA—the last of the 24 Tirthankaras of Jains, who was born in Kshatriyakund in Magadh (today's Bihar) in India, in 599 B.C. and who is said to be contemporary of Lord Buddha.

Lord Mahavira's Teachings.

Lord Mahavira imparted the knowledge of Anekant Vad. i.e. Not to think on a thing from one point of view but to look on all the things keeping in view the different aspects and intentions of the preacher at the time of preaching. As for example :—

A man is a father to his children, he is also husband to his wife, brother to his brother or sister, son to his parents and so on. In this case even though the person remains the same, the relation does change. In the same way, the same words may have different meaning at different times and places. So we should not take the literal meaning of the words and fight for it but judge from the context the underly-

ing idea of the preacher. This style of thinking is known as Anekant, or Samanvaya Vad.

Lord Mahavira, was the son of a ruler. He had most of the worldly pleasures at hand. But He was inspired from within and set out for striving for Eternal pleasure at the age of 30, leaving his wife and a daughter. For more than twelve years and a half he underwent terrible penance and spent most of his time in contemplation. Then he attained KEVAL GNYANA—the Omniscience. Only after that he tried to give benefit of his knowledge to the masses.

The first disciple he got was Indrabhuti—who is known as Gautam after the name of his family or say surname—a well known Brahmin well-versed in Vedic ceremonies. He heard of Mahavira and when he heard that Mahavira was opposed to animal sacrifice stated in Vedas, he came to him for discussion. He was won over by Mahavira. Then his two brothers Agnibhuti and Vayubhuti and all the team of eleven learned brahmins came to realise the truth of Mahavira's teachings and with their 4,400 subordinates, bowed down before Mahavira and joined his force of ascetics.

For observing the practice, Mahavira has divided it in two parts: and shown two sides of them:

1. Physical (Sthoola) and (2) Minute (Sukshma)

He said that the joys and sorrows that we experience are the fruits of our past deeds. Due to the Virtual or sinful deeds that we have committed in this life or previous lives, we are put in our present position. The world is eternal.

All the living beings are divided into main six groups:

1. Living beings that we see moving. 2. In earth there is life. 3. In water 4. In fire 5. In vegetables 6. In the air. Everywhere there are living beings though we cannot see them with bare eyes.

Before 2,500 years he said this, without the help of any apparatus or experiment. To prove life in vegetables and water, the scientists spent so much time and money after experiments. This is sufficient to prove his Omniscience.

Further, he divided the actions in nine parts:

1. to do, 2. to get done and 3. to support one who is doing. These are done by 1. Mind 2. Speech 3. Body. These three into three make nine.

He grouped his followers in four sections:

1. Monks, 2. Nuns, 3. Ordinary male followers and 4. Ordinary female followers.

The first two groups have to remain perfectly non-violent, speak the truth, not to steal, keep celibacy and abandon all the wealth.

The last two groups are following partially for they have not enough strength to abdicate the worldly pleasures. They, so far as possible observe the rules and making efforts to achieve perfectness.

The theory of Karma (Deeds) teaches one to be self supporting. when one realises that what he endures is the result of what he has done, he refrains from doing such things and tries to lead better life. And gradually, he reaches the stage of salvation.

There is a common saying 'As you will sow, so you will reap'. The principle of Karma is based purely on this. Live and Let Live is the essence of this.

People are talking of Religion and vigorously talking of communion with God. But they fail to understand the real meaning of it. If we tread on wrong path worshipping the God or taking his name every now and then, how is he going to save us?

These who believe in the Creative power of God, they should treat all the fellow beings as they are made by God. And pay attention to their health and happiness. We have no right to kill or torture any of our fellow beings, whether they are men or animals.

Those who believe in the theory of Evolution, have to think that the man being fully developed, has no right to do injustice to those who are less developed. On the contrary they seek protection and care from him.

Those who follow the path of Karma, have to treat all the Human and other beings as their own self.

When we talk of Salvation or Communion with God, we should see that it cannot be attained without purification.

There are three sorts of purifications. Purification of mind, speech and body.

The physical side of purification; deals with the body. It is necessary to promote feelings in others. By observing the physical rules, the observer and the surrounding people always remain alert. The sermon has no effect unless the parson is seen practising what he says.

For this, Jain Philosophers have fixed certain rules to be strictly attached to, by the ascetics.

A Jain ascetic:—

1. Cannot touch water, which is not boiled.
2. Cannot touch fire.
3. Cannot touch vegetables.
4. Cannot fan.
5. Cannot put on footwear.
6. Cannot ride on any vehicle.
7. Has to go on bare foot, wherever he goes.

8. Cannot keep moneies with him.

9. Has to obtain his needs from the remnants or what has been supplied to him by others.

His first vow is 'I shall not by mind, speech or body kill any of the living beings, not get killed by others nor will encourage anyone who is killing.' His needs are very small. He keeps one loin-cloth, one white cotton shawl and some wooden utensils. He keeps always with him a smooth brush to keep the place clean of any insects lest they may not be killed while he is sitting or standing.

The ordinary Jains are also well-known for their observance of minute Ahimsa. They do not eat roots, nor kill even ants and insects.

On the contrary, in other religious sections, we find that people are eating flesh and fish and eggs and killing animals and other living beings to fill their bellies or for ceremonies.

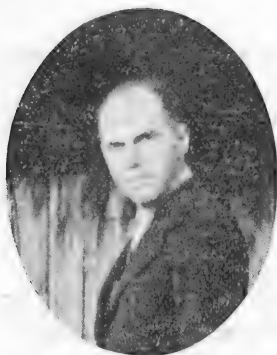
In order to attain purification of body for communion with God, it is earnestly necessary that our bellies should not be made graveyards for the corpses of animals. When purification of body is attained, naturally, the mind becomes calm and cool and the speech gets controlled.

And then, it becomes the way to Security and happiness to ones self and other Human beings and Other creatures.

Mr. J. Ross V. Striegel,
(The Christian Vegetarian.)
U. S. A.

Yes, definitely. Particularly if it is a practicable religion—one that places emphasis on **doing** rather than believing. As important as thoughts are—and I can understand something of the value or merit of Christian Science—it is tragic but true that religion, and I refer to organized religion mainly, of course, has failed to date to bring peace to the world or security to the individual. And the cause is not in religion itself but rather in its impracticability, its attaching too much importance to mere church attendance, church rituals, one church's beliefs, one religion's conviction that it has All the Truth, but lives only half, of it.

I would make a plea for not only more religion but the kind which we can practice daily in our lives. I shall never forget the complete,



Mr. J. Ross V. Strigel.

perfect and practical definition of the word "religion" which I learned many years ago while attending a lecture on the Bahai Faith. The speaker gave Baha'ullah's concise definition of the word, in answer to a question. She said: "Religion is man's relationship to God **as expressed in his daily living.**" This placed religion on a firm, practical foundation—not something high up in the clouds or bound up in metaphysical meandering or ritualistic dogma. In the next paragraph I will give an undeniable instance of how religion has failed to practice at least one belief

upon which it is agreed and which it teaches.

The world, the people and the church would like peace. But are they attempting to live it? They easily agree that one of our esteemed ten commandments is "Thou Shalt Not Kill", but how many millions of people—countless millions in the churches—are consuming every day the flesh of animals which had to be killed—and let no person tell you it can be done humanely, for it is a lie! Many of the animals which are sensitive are able to sense their death in advance, and there is cruelty right there. Of course, the church will attempt to argue that the Bible condones animal killing for food, but let us remind ourselves that such killing only occurred after the Fall of Man and occurrence of the Flood when much of the earth was destroyed. It is being proven again and again by certain faiths, such as the Seventh Day Adventist, Unity School of Christianity, Liberal Catholic, Theosophist, Rosicrucian, et al, that one can live well, be healthy and strong, without resort to animal flesh of any kind. Here then is one positive way to make religion workable, to teach us to be kind and thoughtful toward all life, to take on a more lovable nature such as exemplified by Jesus Christ Himself Who said that in the earth made new, "They shall not hurt nor destroy in all my holy mountain." (Isaiah 65).

Religion alone is not enough to secure our existence. We need to know Truth, Divine Truth, the Whole Truth. By remaining open-minded and amenable to new truth when presented, neither rejecting or accepting anything until we know from **within** whether or not it is true or false, we can make great progress toward spiritual unfoldment. In my individual case, I have not found one church to fully satisfy my need and desire for enlightenment on life—here and hereafter and I therefore read and study something of all faiths. While I am basically a Christian, I learn something from Eastern beliefs; one of

my favorite holy men was Mahatma Gandhi who did so much to aid Vegetarianism amongst his people and in the world.

True religion will be practiced in all phases of our lives. It will extend itself into the laboratories and affect medical science (?) so much so that vivisection will be eliminated; health will be recognized to come from natural sources such as in proper, daily diet, outdoor living, exercise, balanced and rational thinking, and **practical** religion. As Rev. J. Harold Kemmis of the Order of the Cross, London, England, once stated in his fine article, **THE CHURCH OF THE FUTURE**, a piece which this writer was proud to publish in February 1949, and is obtainable today: "True compassion surely will be a feature of **the Church of the Future**. No creatures will be tortured and tormented in the so-called interests of science, nor to provide furs and feathers for adornment, nor to satisfy men's bodily appetites, or their lust to kill. When real compassion is thus built into the life of the Church, war will be impossible; love will be the ruling principle of every life, and the world will enter that happy state for which our hearts all yearn...."

Religion might secure our existence if it was practiced in politics as well as in and by the churches. Atheists and agnostics, aided today by Communism, and vice versa, in the future would be naturally weeded out of our national and governmental life. Political leaders and true patriots shall recognize and worship a Supreme Power which we call God—when we learn to live our faiths. It was encouraging and heartening to read just the other day what the present United States Vice-President, Richard Nixon, stated: "It is a harsh fact that religious truth is not yet a controlling force in world affairs. The need is felt. But it has not yet been met." Nixon had spoken before a panel of delegates to the second National Conference on Spiritual Foundations. The conference is sponsored by the Foundation for Religious Action, a non-sectarian group dedicated to fighting Communism with ideological weapons, specifically religion.

In conclusion, may I commend the work of the Ananai-Kyo whose headquarters is in Shimizu City, Japan. Finding fellowship with other races through intellectual thought and religious discussion is surely being blessed and approved by God. Meeting fellow-Christians in other lands or merely corresponding with them and knowing that depth of kinship which the Master Christ made available for all, regardless of race, creed or nationality, is a divine satisfaction everyone may enjoy. I hope some day to have the supreme pleasure of attending one of the World Religion Congresses and meeting the great souls who attend.

Mr. K. N. Dange,
(Editor of "Maharashtra Vistar")
India.

Religion and not dogmatism or sectarianism has to do much with the upheaval of mankind. Religion and not mere rituals is closely associated with our well-being. Religion or rather Faith has created hope eternal in the hearts of fallen men, even when they found themselves on the brink of ruin. I humbly subscribe my opinion in favour of such religion, taken in the broad sense of the word, as it is essential not only for mere existence, that is the lowest expectations from this highest ideal, it is the sheet-anchor of our vital force, continuous progress as well as unfluctuating and undying optimism.

Let me however curtail this topic and confine myself to religiousness of man. I leave other creatures. Other creatures have no religion whatsoever, their very existence depends on the option of man. The days of carnivores are numbered. Elephants and rhinos will not be abroad as they did in the past. Lions in Asia are limited in number and to Gir forest, the only region in Asia where they are found. The number of whales is dwindling very fast. In spite of our attempts to save wild life by creating natural reserves its day of doom is not far off. On the contrary, credit goes to man for the astonishing multiplication of cattle, sheep, river-fishes, bees, fine-horses and other domestic animals including pets. Man is the Lord of creation and existence of creatures is simply his choice. If and when he wills, creatures abound viz the marino sheep. The conception of natural balance is an exploded myth. Innumerable species have become extinct from time the immemorial and yet the balance is beautifully maintained. Utility is the key-note in this natural selection. Animals useful in domestic life and industrial undertakings, those who help man on his onward march are retained by him, others had to go to the wall and perish. Man's religions and ecomomic view-points are the basis of their development. Dumb creatures cannot have any idea of religion of God or the other world. They cannot look beyond themselves and their primary cravings.

And if you include pests and insects, germs and bacteria among the general term "creatures", it is my humble opinion that they should be helped to die. Rats with their lice and floas, mongrel dogs in the streets of Indian towns, rodents and monkeys that infest the farms and fields have no other future in the long run. It is rationalism to kill them generously by germicides and virus in our body by injections.

The existence of such infinitely small creatures is outside the purview of this topic.

So laying stress on the religious side of man and leaving the age-old conception of communal faiths responsible for wholesale massacres, butcheries and much nonsense and heart-burning, endless disputes and raging contraversies, let us look up to the reorientation of this world-wide new notion of religion. What is religion, if it is not the sense of duty, dictates of conscience, disciplined life, broad outlook of world-wide brother-hood, cardinal virtues of courage, hope and charity, abnegation of self for the uplift of family, and community, society, this other minded-ness—call it socialism or socialistic pattern as exigences of time and place may suit you? Clean thoughts, good deeds and proper manners will amount to religion now. Gone are the days of theocracy which rules supreme in the hearts of hood-winked followers. Rationalism will oust superstitions, blind beliefs and sophisticated self-centred ideologies of mediaeval periods. Facts and figures will prevail over legendary lores, marvels and miracles. God will be worshipped as enthroned in the hearts of men. 'Touch the man and you will touch the God.' This very earth on which saints and prophets walked and talked and carved their careers is a fit place for Gods to dwell and not the seventh sky. The omnipotence of tribal, communal and regional religion as it was in the last few centuries is now relegated to the past. Religion itself will not survive if it will not come out of its fold. 'Religion' or we may presume, 'religiousness' need not confine itself now to one book, one prophet, one prophecy or one philosophy. The harmonious combination of all welcome thoughts in the different faiths, purely and simply subscribing to the welfare of mankind has some claim for the future religion. Such a religion is essential for the existence of man. Instead of the dark ages we have now spiritualism, non-dualism in every day life to greater extent than in the past, more corporate life in the followers of previously contending theologies and more humanism and humanitarianism even among warring nations. St. Paul's Cathedral and Notre-Dame are unravaged, standing in the midst of unimaginable and indescribable ruins. This is itself a proof of the place of religion in the present day world. Atom has not yet fully wiped out the magnanimity and profundity of the philosophy of Atman (soul). This new religion is now in the making, (it is gradually evolving out of its own exaggerations and extremes,) and humanity has greater expectations from this religiousness than it had from cumbersome contemplations and flights of imaginations with their loosely-termed concept as "Religion". Gurudoms, bishopries and dominations of priesthood on parochial godliness has now nothing to do with the

existence of man. Religion has become a personal equation and God has his incarnation in the man of street. God is humanised, socialised, universalised and in this cosmic and cosmopolitan idealistic view, we hope that religion is likely to be more fraternised and popularised also.

Man in some cases may exist without religion as creatures do, but only in the lights of the above divine idealism 'life abundant' is feasible, and desirable. That only forms the summum bonum of our life, all else is physical life of brute-level of eating, drinking and merry-making.

Mr. John G. Moore,

U. S. A.

I should respectfully like to reply by saying, "YES"—if we are allowed to **explain** "religion", or to interpret the meaning of a "religious" way of life which is identical with what might be correctly termed also "scientific", as well as "philosophical".

"Religion." is an idea, which has not been defined, or interpreted in any "absolute" way, so far as I can find from books such as the Encyclopedia Britannica, as well as our Bible, because the Christian Scriptures themselves have references to the word "religion" used in at least two different ways: **inexactitude** in the understanding of our terms as used in both speech and writing leads only to confusion, or else to a form of "conformity" in terms only of **verbal** symbols or formulae;—and so, I think, before we say "Religion is a Way of Life leading the Human Race into Happiness" we are certainly moving in the right direction only if we set down precisely what the idea "religion" means, both in **acting**, and in **behaviour** of the conscious individuals, as well as our social organizations and groups which finally may crystallize under the static conceptions of merely "verbal" (letter-formed) ideas, rather than within the **dynamic Reality** of the living and ultimate Truth of God which is Life, and Love, and the **living realities which are progressive and**



Mr. John G. Moore.

creative and Alive!

"**Pure religion** and undefiled" according to the positive and constructive definition of the Christian Bible, is "to visit the widows and orphans in their distress and to keep ones' own Self, unspotted by the World". (See James' letter.)

It is in the sense only of active participating in the ordinary, daily events of our human existence which, as it seems to me, any "religion" worth the name of **truth** has much significance. If "religious" observances—as criticized (justly I think) by your leader so frequently are open to negative criticism—and if an age based on such double-minded, double-hearted (false) religions as those which seem to justify War, while at the same time they are, through their leadership and followership alike, maintaining an idea of a "heaven" (beyond their deaths), where "all-will-be-made-right"—(while being consciously, willfully, and intentionally and purposefully **wrong** in their daily existences from cradle to their graves),—can they be open to anything but criticism? If a philosophy or a religion teaches that "double-ness" is right, and single-ness—(in Mind, Heart, Soul, Action, Feeling, etc.,) is either "wrong"—or only to be attained after this wonderful Life, (which many of us love for the sake of **LIVING ITSELF**)—can it be truthfully said that such a form of "religion" is **right**? The truth of Life is to be known only, as I think, by means of **living** and in the midst of acting—but too much "religion" in the sense of ecclesiastical or theological institutions and groups and those vast Entities which finally become known as **ORGANIZATIONS** (with impersonal, **economic selfish** vested interests, usually, in some form to maintain)—are less concerned with **LIVING**—as they seem to me,—than with **WRITING** out their wonderful "ideals", and then going around **saying** these wonderful "ideals",—and then writing poetry, sermons, and eloquent Orations **vocalizing** their Noble and Exalted **Ideals**: but ask any of them, **HOW CAN YOU MAKE YOUR GREAT IDEAL ACTUAL AND PRACTICABLE AND PRACTICAL** (**practicing** it more than preaching it: acting it and being it, more than merely writing about it, and talking about it),—there is a strange silence! Or their priests, rabbis, practitioners, preachers, or others who advocate it say "YOU don't understand". May be some of us do!

Shri S. P. Ganu,
(Editor, Sanskrit Bhavitayam.)
India.

1. Is religion a way to secure the existence of human beings and other creatures? Really a very controversial question, arresting the persent world, specially because the world is heading fast towards destruction. The vast destruction during last world war both of manpower and resources have opened the eyes of the world to the need for something which may save the world from destruction. Negation of destruction is verily a positive step towards prosperity. In view of the tense situation obtaining in the world the problem has special importance. The question, therefore, is whether religion is means to this end?
2. On one hand religion has been described by the famous revolutionist Marx as 'opium'. On the other hand, there are not a few thinkers, who valued religion and religion alone as the means of solving the problems facing the mankind. A firm belief in religion and action according to it will alone lead us to material prosperity, they say. It is really difficult to find which of the two extremes is correct.
3. We may, therefore, go a little deep and see the practical situation which led to these extreme views in the matter. History has on record not a few instances in which hells has been let loose in the name of religion. The unthinkable tortures inflicted upon the Jews in the name of Christianity cannot be easily forgotten. Nay why go far off: even today the followers of Christ are torturing the people of Goa under the very name of religion. The onslaught of Islam also served to destroy the various cultures which flourished in various regions. This too was done for the spread of religion, and those, who died in this were honoured as great martyrs in the cause of religion.
4. Not only this. The moneyed interests in every part of the world the capitalists, the landlords, and others—have exerted every nerve to mislead the downtrodden in the name of religion, and distracted their attention from the problem of fighting the maldistribution of wealth and means of production.
5. It is no wonder then that situation led the famous economist to charge religion as 'opium', and the pendulum swung to the other extreme. Religion lost all importance and the material prosperity became

the sole pursuit. And then can there be any difference between men and beasts. The second world-war and the aftermath of atom explosions and Hydrogen bombs have full proved that pursuit of material ends leads one nowhere but to destruction. The natural deduction therefore is that religion and religion alone will save the mankind.

6. After having looked in to the background of the two extreme views let us now concentrate ourselves on the merits and demerits of each view. Let us ask ourselves whether those who inflicted tortures on others were really following the religion. Does the concept of religion include torturing others, and the destruction of several growing civilizations even for the spread of religion. If the answer is 'YES' then surely it is not a means to prosperity.

7. But fortunately it is not so. The religion means various moral value which have been set forth being brought into action. It is not something which is done for obtaining good fruits in heaven, but for practical gains in this world. If this is taken to be the essence of religion we will find that moral principles taught in every religion are the same universal truths. Have not the ten commandments of Christ in common with the principles taught by Mohammed? Do not the principles of Hindoo religion set-forth the same moral values? In fact each and every religion has the same thing to say.

8. If moral principles are taken as the essence of religion, we shall be in a position to appreciate the truth in the sayings of the great seers of India of the old. They said, "Dharma eva Hato Hanti, Dharmo Rakshati Rakshitah" (Religion, if killed kills, if protected protects). Verily it is the same situation in the world at present. The moral values set forth by the religion have been transgress everywhere and that has led mankind to material adversity and destruction.

9. In the light of the above, the saying of the sage Vyāsa in the Mhabharata that "Dharmadharthascha Kāmascha" (Prosperity and Desired Objects can be obtained from religion) conveys the appropriate meaning.

10. The Indian preachers have this view in mind and the famous Yājñyavalkya said that "Dharmānulomo vyavahārah" (Material things are subservient to religion.) He, therefore, says that "Dharmavirudhau Kamarthau" (Prosperity and desired Objects, when not in conflict with religion, are to be honoured.)

11. The Dharma (religion) has been defined by the great Sages of India as “Dhārnātdharma ityāhuh” (The religion is so called, because it holds together the society). It will thus be clear that religion in its correct import is no doubt the way and the only way to secure the existence of human beings. It will then prove the fallacy in the saying that ‘end justifies the means.’ Because means and end are but two aspects of one and the same thing and a good end cannot be expected from a bad means.

12. Can religion be the way to secure existence of creatures other than human beings? The answer is not far away to find. The Indian mythologies have described the “Tapovanās” (penancegroves) as places where deer and lions lived together in harmony. This was the effect of religious behaviour of the sages.

13. Then again coming to the present world, we find that the **Bhoodāna** Movement, (The land-gift movement in) in India by Acharya Vinoba Bhave tries to solve the economic problem on the basis of religion (i.e., moral principles) and it has achieved not a mean success. Does this not show that religion in its correct sense can do good to both human beings and other creatures? It is the sure and certain way to both material and moral prosperity.

14. The good saying, “**Sarve nah sukhinah santu sarve santu nir-amavah, sarve bhadrani pashvantu, ma kaschit dukhamāpnvat**” (let all be happy, let all be free from disease, let all see prosperity, may not anyone be overcome with grief), can be materialised only by following religion in its true sense.

Dr. Otto Schmauss,
Germany.

Yes. Being religious one will be more tolerant to all kinds of human beings and animals. Without it people easily may kill each other. A main question will be the realization of this religion in the minds of the people that they may act as they are told by good religions.

It is a pity that we must state that for instance all the Christian

peoples in the world could not avoid slaughter, as they still do not follow the word of God "Thou shalt not kill". In facing all the destruction of the last wars, we could learn that our live should be more directed by love.

Dr. Albert De Mendonca,

(St. Xavier's College,)

India.

Religion, considered individually, is an experience which manifests itself objectively in beliefs and practices which arise in connection with that experience. These beliefs and practices tend invariably to find social expression and become one of the chief factors in social or group life.

Though the individual and the social aspects of Religion are mutually interpenetrating, we cannot deny that, relatively speaking, as we ascend in the scale of religious development, that individual aspect reveals to be more and more fundamental, more and more exacting. The soul's quest for God or the human urge for liberation is a thing of individual interest and concern, even though it may only find its true fulfilment in the service of mankind.

It is, precisely, on account of this individual interest that we cannot define Religion as "a way to secure the existence of human being and other creatures." It goes without saying that a truly religious man is in the tune with the Universe. However, this fact does not permit us to assert that Religion is a way to secure the existense of human beings and other creatures, for this assertion does not tell us enough. It amounts to a merely general statement that Religion is a social phenomenon. It is true that Religion comes in the form of love, but it is also true that it comes in the form of self-realization and freedom.



Dr. A.D. Mendonca.

Rev. Hazrt Maulana Sadar-u-Din,
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Pakistan.

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## **FOREWORD.**

Japan has announced that a Conference will shortly be held there in which representatives of different religions will deliver their discourses on "Is religion a way to secure the existence of Human beings and other creatures?" Islam has discussed and dilated upon this problem at full length, and inculcated that man as a man should be looked upon and regarded with love and respect, and the protection of his life, honour and property should imperatively be the first and foremost duty of a Muslim. Islam proclaims that the Most High God is the Creator and Nourisher of all the nations of the world, and just as He has provided for their physical sustenance without any discrimination whatsoever, in the same way He has been, for their spiritual guidance and uplift, sending among them, from time to time, His apostles, as stated in the Holy Quran: "Spiritual teachers and guides have been raised in all the Nations of the world".

Islam makes this declaration that to create unity and oneness in human kind, is an essential aim of the doctrine of Divine unity. Accordingly it is stated distinctly in the Holy Quran: "All the peoples of the world are members of one and the same Universal Brotherhood". Islam further teaches that the entire human race has been born of the same parents; that is to say, if the Creator of this universe is one, the Progenitor of the whole human race too is one. It was in the right of this Divine teaching that the Holy Prophet is reported to have said: Your God is one, and your father is one; live ye, therefore, like brothers with mutual love and affection.

The Prophet has beautifully summed up the aim and object of religion in his memorable words: The great object of Islam consists in cherishing the greatness and glory of the Most High God, and in treating His creatures with love and kindness. And these two sublime objects of religion have been stated in the very first verse of the Holy Quran in a concise and comprehensive manner: "All praise and glory is due to God, the creator, who looks after all the worlds and all the peoples of the world. God has created the whole universe and all the nations of this world, and bestows upon them the means of their sustenance and development indiscriminately. When the Great God declares all the human beings as members of His vast family, it is incumbent on every man who believes in His unity, and worships and adores Him,

that he should love all His Creatures, great and small, and that his mind should be free and pure from all manner of bias and prejudice and should be filled with the spirit of service for them; he should not look upon anyone with contempt.

Again, Islam has inculcated: God has created human life to be regarded with respect and reverence. It is, therefore, the bounden duty of a Muslim that he should have regarded for human life, and help the needy and the poor and one who is in distress.

In a word, Islam teaches in the most clear and explicit words that the life, honour and property of all human beings should be carefully protected, and all of them should be treated with love and sympathy. Likewise it has been emphatically inculcated that we should be kind to the lower animals also, and take good care of their health and comfort, and should exact such service from them as may not be beyond their strength, always bearing in mind that cruelty to them will call forth displeasure of God.

### **THE REAL AIM OF RELIGION:**

The aim and object of religion, according to the teachings of Islam, is that man should have his relation with the Most High God on the one hand, and with His Creatures on the other hand. So, only that man who, establishing both these links on a sound basis, performs these obligations properly, will indeed be the perfect man; but he who, in spite of the fact that he engages himself in the worship of God is indifferent in the matter of rendering service to His creatures, will not be a perfect man. Unless a man establishes his relation with God and unless he believes and realises that he lives in the presence of God, he cannot serve His creatures properly. He may protect these rights only up to such an extent which may fetch him praise from his fellow-beings, or up to the point where his malevolence may not be detected or discovered. The really righteous man, on the other hand, will respect the rights of others, impelled by a fine feeling of Divine fear, simply to earn the pleasure of the Most High God. He serves not his fellow-beings for the reason that he yearns after their praise or that his own interests are promoted by so doing, but he looks upon the rendering of this sincere and selfless service as the sublime aim of his life.

The Prophet of Islam (Peace and blessings of God be upon him), when once asked to explain the aim and ideal of Islam, is reported to have said: The ideal of Islam is to fill the human mind with the greatness and glory of the Most High God, and to make him treat His creatures with love and kindness. Another man put him the question; whereon the Prophet replied: You should worship God

with the belief that you are in the presence of God, your Creator and Master; but if you haven't risen to that exalted plane, you must at least believe with the fulness of your heart that the Most High God is watching you. In other words, worship should assure you that you are ever in sight of the Divine Being. A man who stands before his beneficent ruler and beholds him in full view, will take all the good care to pay him full honour and respect, inspired by feelings of love and loyalty; he will certainly yield obedience to Him and carry out His commands faithfully without any selfish motives; otherwise he will lose his master's favour and will be deprived of His blessings. God has inculcated that in worshipping the Most High God and in carrying out His commandments there should be absolute sincerity and devotedness, and nothing should be associated with Him; He is above and greater than all the kings and emperors of this world and His rule is not restricted and confined to a particular place or populace, but it extends over the whole of this universe: Which He has harnessed into the service of man.

### **LOVE OF CREATION IS TRUE WORSHIP :**

This Supreme Creator of the heavens and the earth has inculcated that a man's worship and prayer will be acceptable to Him only if the worshipper loves and treats His creatures well; and if he should turn out the poor and the needy, and refuse to do even a small good turn to them, all his worship and adoration will be in vain. The Holy Quran has denounced such people in strong terms, saying: "Haven't you seen the man who gives a lie to the religion? He it is who drives away the orphans, and to the poor and the hungry he neither himself gives food nor persuades others to do so. Prayers offered by such people are for mere show; when they desist and shrink from giving any help to the poor and the needy, all their worship and prayer is useless and vain.

The true worshipper, in the eyes of God, is he who has learnt this sublime lesson that real worship of the Divine Being means that the worshipper should treat the poor and the needy with kindness and sympathy, and spend out of his wealth to remove their distress and affliction; and should he fail to do so, the Most High God certainly stands in no need, whatsoever, of his prayer and praise.

Man has been commanded to pray, for by this means he gets closer to the Divine Being; his mind is cleaned and purified of all the dross of worldly desires; his morals improve and his vision broadens and rises above all kinds of bias and prejudice. Besides, prayer has been ordained also for this purpose that man's relation with all the creatures

of the Most High God may become deeper and stronger, and his mind may be moved with the spirit of service to them. Fortunate indeed is the man who has been endowed with both these qualities. Every one who has conformed himself to this standard, has, in fact, fulfilled the purpose of his creation, and the one who falls short of it, must think seriously over the matter and rectify and reform himself.

### **SERVICE OF MANKIND FOR GOD'S PLEASURE :**

When you show mercy and kindness to the people in distress, self-praise or any other selfish motive should not be allowed to lurk behind these noble deeds ; it should be done purely for the sake of God's pleasure. It should also be borne in mind that no show nor publicity of this generosity should be made, nor those people for whom you have spent money for the relief of their suffering, should be considered to be under any obligation to you ; otherwise the object of these charitable deeds will be utterly defeated. The following verses of the Holy Quran may be read in this connection : "O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof while you would not take it yourselves unless you connive at it. And know that God is Self-sufficient, Praiseworthy. The devil threatens you with poverty and enjoins you to be niggardly, and God promises you forgiveness from Himself and abundance, and God is Ample-giving, Knowing. He grants wisdom to whom He pleases ; and whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding. And whatever alms you give or whatever Vow you Vow, God surely knows it. And the wrongdoers shall have no helpers. If you manifest charity, how excellent it is and if you hide it and give it to the poor, it is good for you ; and it will do away with some of your evil deeds and God is aware of what you do. To bring them to the right path is no duty of yours ; but God guides whom He pleases. And whatever good thing you spend, it is to your good. And you spend not but to seek God's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be ill paid. Charity is for the poor who are confined in the way of God, they cannot go about in the land ; the ignorant man thinks them to be rich on account of their abstaining from begging. Thou canst recognize them by their mark—they beg not of men importunately. And whatever good thing you spend, surely God is knower of it". (2:267 to 273)

In these verses it has been stated that wealth is not only to be spent on the poor and the needy, but it should also be spent for the needs of the nation and the country ; and it has been described as

supreme wisdom. Assurance has also been given that wealth spent in this way, will have the blessings of heaven upon it.

### **HUMANITY RESPECTED :**

It was not only the poor and the orphans who were to be treated with kind regards. The Holy Quran extended and enlarged this circle to cover the whole human race and said: "And surely we have accorded dignity to the children of Adam" (17:70). The Prophet, accordingly, honoured every man, without any consideration of country, class or creed. Rising above all kinds of prejudice, he respected man for the reason that he had been brought into existence by the same Creator and was, therefore, a fellow-member of the Universal Human Brotherhood. Said the Prophet: Live like brothers, ye people of this earth, for, your Creator and Lord is one and the same and you are all children of the same father, Adam. This ennobling teaching of the Great Prophet of Arabia cuts at the root of all sorts of religious and national prejudice which, even today, has destroyed the peace and tranquility of the world; nation has risen against nation to wipe it off the surface of this earth, and the followers of one religion look upon those of the other with utter scorn and contempt.

The Prophet of Islam is the only Prophet who taught that God is the Creator and Nourisher of all the nations of the world, and provides them with means of sustenance indiscriminately. All the nations of the world are, therefore, God's huge family. So it is incumbent on the members of this great family that they should look upon each other with brotherly affection and mutual good-will, and believe from the core of their heart that God is the Lord of all the nations of the world.

### **COSMOPOLITAN TEACHING OF THE HOLY QURAN :**

The Holy Quran opens with the statement: we worship the one true God who provides sustenance to all the nations of the world and brings them up to perfection. We have, therefore, brotherly relation with all of them; and it is for this reason that Muslims, on the basis of their religious belief, treat all the peoples of the world respectfully and harbour ill-will against none. A Muslim, in accordance with the universal principle enunciated in the very first verse of the Holy Quran, believes that just as for the physical existence and nourishment of all the nations living upon this planet the Most High God has created the Sun, the Moon and the rain, in the same way. He has also provided adequate means for their spiritual upbringing and uplift. The Holy Quran has very explicitly stated: "Spiritual guides have been raised among all the nations of the world"; and again: "Not a peo-

ple there is on the face of this earth unto whom a warner has not been sent". The credit of revealing this great fact that a Prophet has been raised in every nation of the world, goes to the Holy Quran exclusively. The matter ends not here. A Muslim has, furtheron, been commanded to believe in all the prophets of all the nations much in the same way as he believes in the prophethood of Hadzrat Muhammad. What an excellent teaching! When we shall revere and respect all the Prophets and religious personages of all the peoples without any discrimination, feelings of love and friendliness for us will be created in their minds and religious hatred and enmity will be swept off, and world-wide peace, tranquility, and toleration which is the crying need of this age of unrest, will be established on earth. The following verses of the Holy Quran may be read in this connection :

1. Say: "We believe in God and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit". (2:136)

2. "The Messenger believes in what has been revealed to him from his Lord, and so do the believers. They all believe in God and His angels and His Books and His messengers. We make no difference between any of His messengers". (2:285)

3. We have mentioned the names of some apostles in the Holy Quran, and have omitted others; but the principle should be clearly borne in mind that every nation had its prophet and spiritual guide. The Muslims, therefore, revere and respect Abraham, Ishmael, and Isaac, Moses and Jesus, Gautam Buddha, Krishna and Baba Nanak, Zoroaster and Confucius, and all the religious personages of the world, not by way of mere toleration but as an essential part of their religion.

4. Say: "I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. God is our Lord and your Lord. Our actions will bear fruit and similarly your actions will bear fruit. There is no contention between us and you. God will gather us together, and to Him is the eventual return". (42:15)

The Prophet's heart, as a matter of fact, throbbed with the strong passion for welding all the different nations of the world into a single



solid whole; and he undoubtedly achieved a marvellous success in this great undertaking. The scattered polytheistic tribes of Arabia, the Jews and the Christians, the people of Syria, Iran and Ethiopia, were all united into one single nation; and even today people of all the nations of the world, congregate in the holy city of Mecca every year from all the four corners of the world, and display the supreme spectacle of Universal Human Brotherhood, wherein the sublime teaching of the Prophet of Islam has linked them up.

### **PROPHET'S EXAMPLE :**

In implementing the cosmopolitan teaching propounded in the verses quoted above, the Prophet himself set an excellent example. When Mecca was conquered, deputations from different tribes waited upon the Prophet to pay homage to him as their king. A deputation of the Jews and another of the Christians also waited upon him. These representatives of two different religions were lodged respectfully in the Prophet's own mosque. This beautiful action of the Prophet was indicative of the fact that the doors of the Muslims' mosque where the worship of the Lord of the worlds was held, were open alike to the followers of other faiths, and that unlike the Church, the temple and the synagogue, a mosque was not polluted by the entry of non-Muslims into it, nor was there in the minds of the Muslims who prayed in the mosque, any religious hatred and animosity against the peoples of other religions. The Jews and the Christians were attended upon and entertained right royally as guests of the State. Then the Charter of Religious Freedom was conferred upon them, couched in the most appropriate terms, stating, that they would enjoy full religious freedom without any interference, as proclaimed by the Holy Quran: "There will be no compulsion in religion", and that even the repairs of their Churches, if necessary, would be executed by the Muslim masons, and that their life, honour and property would be properly safeguarded. Thus, the Prophets' action was as broad and beautiful as was the teaching contained in the above quoted verses.

### **POWER CORRUPTS :**

The real aim of religion is to create a healthy and wholesome effect upon our character and conduct. The Holy Prophet and his companions illustrated this ideal pre-eminently by their excellent example. When a man sits on the seat of power and authority, it generally happens that his actions fail to justify his claims, and it falls to the lot of a very fortunate few to act up to their claims and display excellent morals. Even in this age of advancement and civilization, the

actions of most of the Kings and their Ministers are not above censure and reproach.

### **THE PROPHET'S STATE POLICY :**

When the Prophet appointed Muaz bin Jabal as Governor of Yemen and Abu Musa Ashari as the Judge of the Supreme Court, he gave them the following directions at the time of their departure from Mecca :

"You are going to rule over people of the Book (i.e., The Jews) who are faithful, wise and noble-hearted. Therefore, bear in mind that you will deal with them gently. Your rule should not create feelings of disgust and hatefulness in their minds; rather they should be satisfied and pleased with it from their hearts. The object of our rule is not to grab people's property; so, your hands should not seize and appropriate their valuable things. Be not cruel and unjust to them. The cry of an oppressed man, whichever creed he may belong to, goes straight to the Most High God without any let or hinderance."

It is obviously clear from the facts mentioned in the foregoing lines that Islam protect man's life, honour and property, and respects and regards the religious susceptibilities of other people with reverence. That such should be one of the basic aims of religion, goes without saying; and the religion which did not teach this important lesson to its votaries, at last, found itself confined within the four walls of their places of worship; and instead of doing any good to the human kind, it enkindled ablaze the fire of hatred and animosity in the world.

### **ISLAM, THE RELIGION OF HUMANITY :**

Islam, the Holy Quran has proclaimed, is an international religion. A Muslim rightly takes pride in calling himself a citizen of the whole world. Wherever he will go, he will carry with him his faith that God is the Creator and Lord of the whole of this universe; and he will hold in respect and reverence the religious personages of that people. He is, in this way, fully justified in calling himself a citizen of the whole world. We read in the Holy Quran. (3:63). Say: "O People of the Book, come to an equitable agreement between us and you, that we shall serve none but God and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims".

### **ISLAMIC EQUIPOISE AMONG THE NATIONS :**

Islam, as a matter of fact, has done an immense good to the human race by wiping off all these distinctions of caste, creed and colour,

and introducing instead rational and reasonable principles that went a long way to establish real and true brotherhood among the various nations. Islam, it has now been accepted on all hands, has conferred upon man freedom, equality and fraternity in the true sense of these terms. It will not be out of place to reproduce the injunctions of the Holy Quran and the sayings of the Prophet which brought about this greatest and the most useful revolution in the world.

1. All praise and glory unto the Most High God who is the Creator, the Nourisher and the Sustainer of this vast universe; Who provides means not only for the physical existence and development of all His creatures—man, birds and beasts and vegetable kingdom—but has also been sending His apostles for the moral and spiritual uplift of the nations. This sacred verse proclaims that He is not the God of a particular people only, nor some special section of the human race are His "Chosen sons", but He is the Lord of all the nations of the world. It links up, in this way, all the human kind into one relation of universal brother-hood, and creates real sympathy and affection among them, brushing aside all manner of bias and distinction. The man who worships and adores the Most High God only ostensibly but harbours in his breast feelings of national superiority and prejudice, is certainly ignorant of the aim and object of the worship of One Universal God.

The greatest aim of the doctrine of Divine Unity is to establish on earth the unity of the human race. The Prophet (peace and blessings of God be upon him) established this unity among the polythesists of Arabia, the Jews and the Christians, bringing the dark—complexioned Negros of Africa close together with the fair-faced people of Iran and Syria. The Holy Quran announced "All the nations of the world are but a single people", and has adduced many an argument in support of it, the most important being—The one true God is the Creator and Sustainer of all the nations of the world. Another argument goes on to state: "One and the same is your Lord, and one and the same is your progenitor; therefore, become and live like brothers, ye creatures of the same God".

2. The Most High God created all the human beings from the same parents. Then they spread over this planet and became divided into different tribes and nations, and prided over their respective nations, and hated and derided others. This verse, therefore, contains the admonition that this superiority-complex which shatters the unity of human race into pieces, must be condemned and stopped. The whole of

the human race is one Universal Brotherhood, and real superiority or greatness is not conferred by country, clime or creed, but it is attained by righteousness and good living. The best among mankind being the one who is best in the eyes of God. The Prophet has further elucidated this verse in these words: That is to say, an Arab has no superiority over the non-Arab merely for the reason that he is of the Arab descent, nor a coloured man over the white man for the reason of his colour, and, likewise, the non-Arab has no superiority over the Arab nor a white man over the coloured man.

Besides these dangerous distinctions of national superiority and prejudice, there are a few more factors which have disrupted and destroyed the peace of the world. Says the Holy Quran:

### **EAST AND WEST:**

1. The question of the East and the West is another cause which has done a great harm to mankind. The Western nations think that they are much superior to the Eastern peoples in every respect, and the powers and faculties which God has endowed them with, have not been granted to the nations of the Eastern World. Kipling, a famous poet of England, has very proudly expressed this feeling in his well-known couplet:

East is east, and West is west,  
And never the twain shall meet.

Kipling meant to say that there was such a vast difference in the mental make-up of the Western and the Eastern nations that they could never come together on the same platform.

The Western nations believe that the coloured people of the East have been Created to be ruled over by them. So, they pounce their lands and property without any compunction of the soul, and carry away their hard-earned wealth as a matter of right, and deny them even the most elementary human rights. The Holy Quran, therefore, declared oft and anon: The Eastern and the Western nations all have been created by the Most High God, and it is not permissible to have aggressive designs against and oppress each other on the basis of the East and the West.

### **COLOUR COMPLEX:**

Colour is another factor which has created dreadful dissension among the nations. In Europe, America, Africa and Australia, human beings have been deprived of human rights and are being tyrannised over for no other reason than that of their colour. So, the Most High God said in the Holy Quran that underneath these colours, human

nature is the same, and the same is the Great God above, who created these different colours. Colour cannot confer any superiority, and it must not be allowed that a human being be treated with contempt merely on account of the colour of his skin.

### **LANGUAGE COMPLEX :**

The question of language has also been a factor for creating discord among the various peoples. The Holy Quran has, once again, contradicted this false notion and said that it is unreasonable and unjust to make the difference of language the basis of national superiority. This difference, as also the speakers of these different languages, have been created by the Most High God who is the Lord of all the nations of the world. A discussion of all these matters is contained comprehensively in the following verse of the Holy Quran: "And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned". (30:22). In this universe there are thousands of different creations. But there is unity in this diversity. The source of all this diversity is God Almighty Himself, who, inspite of the countless different things, has created unity and concord among them. And this universal fact—the creation of unity in diversity—is undoubtedly a strong argument in favour of the unity and oneness of the Divine Being. He has created, for the children of Adam, different countries, different colours and different languages; but with all these differences, the human nature is the same in all the nations of the world. It should be remembered that in the diversity of the heavens and the earth, and in the difference of colour and speech of the peoples living in different parts of the world, there is an instructive and illuminating lesson for the learned and the wise. But the pity of it is that people turn not their attention to this elevating lesson, but fly at each other's throat, making these superficial differences the basis of their disputes.

### **ISLAM LIFTS ABOVE ALL COMPLEXES :**

It may be appreciated that the Holy Quran has, on the one side, given indisputable arguments for the unity of human race, and, on the other side, has diagnosed and discussed the malicious maladies which kill and destroy this unity. The Great Prophet of Arabia (Peace and blessings of God be upon him) has indeed laid humanity under a deep debt of gratitude by giving them such a comprehensive teaching which contributes to enlightenment as well. His heart which was pure and free from all kinds of bias and prejudice, throbbed with one strong passion that all the widespread elements of human race should be

welded into one single people: "Your God is one, and one is your progenitor; therefore, live like brothers on terms of affection, all ye human beings of this earth".

The Prophet himself acted upon this great and noble principle and set an excellent example for the world to follow. When Egypt was conquered, the Prophet gave instructions that those people should be fairly treated, and the Government should be established on the lines of justice and equity, and none should be deprived of his rights on account of his being a man from an alien people. His actual words are: "When you conquer Egypt, do good to those people in every way; for, having been conquered, they will become zimmi and thus enter into a pact with us, which must assure them of our care and protection. Besides, they are our kinsmen through Hagar and should, therefore, be treated as such". They were Copts and their religion was Christianity". In view of this fact it was clearly stated that their being Coptic or Christian shall not deprive them of social justice.

Similar instructions were given to Muaz bin Jabl when he was deputed to take over as Governor of Yemen where the people were mostly Jews. Muaz was directed by the Prophet to carry on the Government on fair and impartial lines and to take good care not to oppress the Jews in any manner, for, said the Prophet, the cry of the oppressed soul went straight to God in the highest and there was nothing which could stand in its way.

The deputations of the Jews and the Christians were respectfully lodged in the Prophet's mosque, and it was proved thereby that the doors of the house of God were always open for all the nations of the world.

The every nation of the world should be treated with justice and equity, has been inculcated by the Holy Quran in clear and unambiguous terms: "Let not the hatred of a people incite you not to act equitably towards them. Be just, that is nearer to observance of duty. And keep your duty to God. Surely God is aware of what you do". (5:8)

### **CRUELTY TO ANIMALS CONDEMNED:**

The Prophet warned that it was outright cruelty to tease or torture an animal, just as it was tyrannous to beat a slave or servant. Such people, he said, were sinful and cruel in the eyes of God. He related the instance of an ostensibly pious woman who kept a pet cat. She would not give any food or drink to the poor cat and kept the animal tied up all the time until it died in that pitiable plight. The pious woman was cast into the fire of hell for this cruelty to the poor cat.

There was yet another woman, the Prophet went on to narrate her story as well, whom the Most High God lodged into Paradise for saving the life of a dog which was dying of extreme thirst and licking wet earth. The merciful woman drew water from the well by means of her head scarf and leather socks, and dropped it into the mouth of the dying dog and saved his life.

The following verses of the Holy Quran may be read usefully in connection with this topic: "And the cattle, He has created them for you. You have in them warm clothing and other advantages and of them you eat. And therein is beauty for you, when you drive them back home and when you send them out to pasture. And they carry your heavy loads to regions which you could not reach but with distress to yourselves. Surely your Lord is Compassionate, Merciful. And He made horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not" (16:5-8).

2. "And surely there is a lesson for you in the cattle. We give you to drink of what is in their bellies—from betwixt the faces and the blood—pure milk, agreeable to the drinkers".

3. "Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters? And We have subjected them to them, so some of them they ride, and some they eat. And therein they have advantages and drinks. Will they not then give thanks?" (36:71-73).

4. "And He it is who sends the winds as good news before His mercy; and We send down pure water from the clouds that We may give life thereby to a dead land, and give it for drink to cattle and many people that we have created". (25:48-49).

5. "Are you the stronger in creation or the heaven? He made it. He raised high its height, and made it perfect. And He made dark its night and brought out its light. And the earth, He cast it after that. He brought forth from it its water and its pasture. And the mountains, He made them first, a provision for you and for your cattle". (79:27-33).

6. "Do they not see that We drive the water to a land having no herbage, then We bring forth thereby produce, of which their cattle and they themselves eat. Will they not then see?" (32:27).

7. "God is He who made the cattle for you that you may ride on some of them, and some of them you may eat. And there are advantages in them for you, and that you may attain through them a need which is in your breasts, and on them and on ships you are borne". (40:79-80).

8. "We sent down water from the clouds. Then thereby We bring forth various herbs. Eat and pasture your cattle. Surely there are signs in this for men of understanding". (20:53).

### **CONCLUSION:**

It is evident from what has been stated in the foregoing lines that Islam enjoins upon its followers to treat all human beings with kindness and affection, and makes it the obligatory duty of the Muslims to protect man's life, honour and property at all cost. Islam also positively requires its followers to treat the lower animals with sympathy and kindness, and take good care to keep them in comfort and health. In the light of these facts, the Prophets' saying that religion consists of two parts vis., the worship of God, together with a feeling of His majesty, and kindness to His creatures, becomes all the more clear and convincing. Happy is the man who understood them thoroughly and acted upon them with firmness and perseverance for, he shall be beloved by God, and one who is beloved by God, will also be beloved by His creatures.

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**Mr. Glenn D. Everett,**

(Washington Correspondent for Christian Publications.)

U. S. A.

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Speaking as a Christian journalist, I answer in the affirmative. Christianity teaches the brotherhood of man under the Fatherhood of one God, who is a God of Love. In fulfilling our obligations, a number of us who are Christian journalists have supported the work done in Hiroshima, Japan, under the direction of the Reverend Mr. Kiyoshi Tanimoto to bring help and relief to victims of the atomic bomb disaster.

To our way of thinking, extending help to our former enemies in a gesture of friendship is a practical way of demonstrating our religious



belief in a God who is the Father of all Mankind. It is also a practical way to destroy the human feelings of anger and hatred that give rise to the sin of war.

Thus, we have labored to raise funds among Americans to give aid to victims of the atomic bomb. This is a practical way to demonstrate that religion is a way to secure the existence of human beings.

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**Mr. L. F. Molero B.,**  
(El Presidente del Consejo.)  
Peru.

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RESPUESTA.—Si el concepto de la UNIDAD es la CAUSA CAUSORUM de la EXISTENCIA, en el mundo de la manifestación concreta para poderse expresar como entidad constituida por el ser Humano, es lógico que si por causa de su desarmonía se separa de su "UNIDAD COSMICA DIVINA" la **RELIGION** como su expresión lo indica (Religare) volver á unir, por tal motivo; es por esto necesaria á todos los seres humanos el de unirse á su CREADOR.

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**Mr. K. B. Joshi, M. A., LL. B.,**  
India.

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(1) India is deemed to be a religious country above everything else. There is something in religion which supplies a deep inner craving of human beings. It is a tremendous power and it has brought peace and comfort to innumerable tortured souls. Often religion becomes a special quest for God or the Absolute, and the religious man is concerned for more with his own salvation than with the good of society. Often an organised religion becomes a vested interest and thus inevitably a reactionary force opposing change and progress.

(2) Words are well known to be by themselves very imperfect means of communication and are often understood in a variety of ways. No words perhaps in any language is more likely to be interpreted in different ways by different people as the word "religion" (or the corre-

sponding words in other languages). Probably to no two persons will the same complex of ideas and images arise on hearing or reading this word. Among these ideas and images may be those of rites and ceremonial, of sacred books, of a community of people of certain dogmas, of morals, reverence, love, fear, hatred, charity, sacrifice, asceticism, fasting, feasting prayer, ancient history, marriage, death, the next world and so on. Apart from the confusion that may be caused by this immense variety of images and interpretations, there is usually a strong emotional response which sometimes dispassionate consideration impossible. The word "religion" often loses all precise significance and may cause confusion and may give rise to interminable debate and argument when often enough entirely different meanings are attached to it. It is often better if instead of the word religion other words such as theology, philosophy, morals, ethics, spirituality, metaphysics, duty, ceremonial, etc. are used. Even these words are vague enough, but they have a much more limited range than 'Religion.' A great advantage would be that these words have not yet attached to themselves, to the same extent, the passion and emotions that surround and envelop the word 'religion.'



Mr. K. B. Joshi.

What then is religion? It consists of the inner development of the individual, the evolution of his consciousness in a certain direction which is considered good. What direction is good will again be a matter for debate. But religion lays stress on this inner change and considers outward change as but the projection of this inner development. There can be no doubt that this inner development powerfully influences the inner development. Both act and interact on each other. It is common knowledge that in the modern industrial West, outward development has far outstripped the inner. It may be that individuals can rise above circumstances and environment and reach great inner heights. But for large groups and nations a certain measure of external development is essential before the inner evolution can take place. Even for inner development, external freedom and a suitable environment become necessary. In the attempt to gain this outer freedom and to change the environment so as to remove all hindrances to inner development it is desirable that the means should be such as not to defeat the real object in view. But the means should be such as lead to the end, otherwise they are wasted effort.

(3) No man can live without religion. There are some who in the egotism of their reason declare that they have nothing to do with religion. But that is like a man saying that he breathes, but that he has no nose. Most of the people who want to exclude religion from life mean by that word "religion something very different from what it means. The word religion is used by them in moral and ethical sense. This use of the word makes comprehension still more difficult.

(4) A very modern definition of religion, with which the men of religion will not agree, is that of Professor John Dewey. According to him, religion is "whatever introduces genuine perspective into the piecemeal and shifting episodes of existence," or again "any activity pursued in behalf of an ideal end against obstacles, and inspite of threats of personal loss, because of convictions of its general and enduring value, is religious in quality."

Romain Rolland in his *Life of "Shree Ramkrishna"* says that many souls believe that they are free from all religious belief, but in reality they live immersed in a state of super-rational consciousness, which they term Socialism, Communism, Humanitarianism, Nationalism and even Rationalism. It is the quality of thought and not its object which determines its source and allows us to decide whether or not it emanates from religion. If it turns fearlessly towards the search for truth at all costs with single-minded sincerity prepared for any sacrifice, I should call it religious; for it presupposes faith in an end to human effort higher than the life of an existing society, and even higher than the life of humanity as a whole.

(5) Religion to be tested by fruit, not by origin. The word 'religion' cannot stand for any single principle or essence, but is rather a collective name. The theorizing mind tends always to the over simplification of its materials. This is the root of all that absolutism and one sided dogmatism by which both philosophy and religion have been infested. Let us not fall into a one-sided view of our subject, but let us rather admit freely at the outset that we may very likely find no one essence, but many characters which may alternately be equally important in religion. Consider also religious sentiment.

(6) In the psychologies and in the philosophies of religion, authors attempt to specify what entity it is. One allies to the feeling of dependence; one makes it a derivative from fear; others connect with the sexual life; others still identify it with the feeling of the infinite; and so on. These are the different ways of conceiving it. Religious sentiment is a collective name for the many sentiments which religious objects may arouse. There is religious fear, religious love, religious awe, religious joy and so forth. Religious love is only man's natural

emotion of love directed to a religious object; religious fear is only the ordinary fear in so far as the notion of divine retribution may arouse it; religious awe is a thrill which we feel in a forest at twilight, or in a mountain gorge; it comes over us at the thought of our supernatural relations.

(7) The field of religion is very wide. It is futile to set up an abstract definition of religion and then proceed to defend that definition against all odds. Religion consists of many meanings of the word. We are struck by one great partition which divides the religious field. It is intuitional and there is also personal religion. One branch of religion keeps the divinity, another keeps man most in view, Worship and sacrifice, procedures for working on the dispositions of the deity, theology and ceremony and ecclesiastical organisation, are deemed to be the essentials of religion. Religion is often deemed to be the art of winning the favour of the Gods. In the more personal branch of religion it is inner dispositions of man himself which forms the centre of interest, his conscience, his deserts, helplessness, his incompleteness. Although the favour of the God, as fortified or gained, is still an essential feature of the story, and theology plays a vital part. This sort of religion prompts personal, not ritual acts. The relation goes direct from heart to heart, from soul to soul, between man and his maker. Personal religion nakedly considered, with no doubt seems too incomplete. It is only unorganised rudiment; it is man's conscience or morality than his religion. The name religion should be reserved for fully organised system of feeling, thought and institution, call it personal religion or by any name viz. conscience or morality, it will contain some elements which morality pure and simple does not contain. A personal religion will prove itself more fundamental than either theologies or the ecclesiasticism. Churches when once established, live upon tradition, but the founders of every church owed their power originally to the fact of their direct personal communion with the divine. Not only the super-human founders, the Christ, the Buddha, Mohammed but all the originators of Christian sects have seen personal religion. There are other things in religion more primordial than personal devoutness in the moral sense. Personal religion is in the inward sense. Religion shall mean feeling, arts acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. Relation may be either moral, physical, or ritual. Controversy comes up over the word 'Divine' if we take it in the definition in too narrow a sense. There are religions which do not possibly assume any God. Modern transcendental idealism, Emersonianism, seem to let God evaporate into abstract Ideality.

Not a deity in concrete, not a superhuman person, but the immanent divinity in things, the essentially spiritual structure of the universe, is the object of the transcendentalist cult. The frank expression of this worship of mere abstract laws was what made the scandal of the performance. Such is the Emersonian religion. The Universe has a divine soul of order, which soul is moral being also the soul within the soul of man. Inner experiences that underlie expressions of faith are often called experience. There are varieties of religious experiences. We must therefore, from the experiential point of view, call these godless or quasi-godless creeds 'religions.' The word divine has to be interpreted very broadly. The term "godlike" is to be treated as a floating general quality though it becomes vague. What then is that godlike quality? Gods are conceived to be first things, in the way of being and power. They overarch and envelop, and from them there is no escape. What relates to them is the first and last word in the way of truth.

(8) Religion is a man's total reaction upon life. Total reactions are different from casual reactions, and total attitudes are different from usual or professional attitudes. To get at them you must go behind the foreground of existence and reach down to that circus sense of the whole residual cosmos as an everlasting presence, intimate or alien, terrible or amusing, lovable or odious, which in some degree every one possesses. This sense of the world's presence, appealing as it does to our peculiar individual temperament, makes, us either strenuous or careless, devout or blasphemous, gloomy or exultant, about life at large; and our reaction, involuntary and inarticulate and often half unconscious as it is the completest of all our answers to the question. "What is the character of this Universe in which we dwell?" It expresses our individual sense of it in the most definite way. Why then not call these reactions our religion? Some reaction may be "He believes in No-God and he worships Him." There are trifling, sneering attitudes even towards the whole of life and in some men the attitudes are final and systematic. Voltaire says that he can look upon the world as a farce when it becomes tragic. The religious spirit would be odd. The usual associations of the word 'religion' would have to be stripped away in such cases.

(9) I have always entertained a desire to gather the multi-coloured flowers of the mystic garden of all religions and to present a garland of them to the Lord. The Pathway to God is one for all religious whether of the East or of the West. The mystics of all ages and countries have spoken the same language, as they are denizens of the same spiritual world. There are no racial, no communal, no national

prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience. These together constitute a band of divine musicians, each contributing his own note, and all together producing a harmony that is wonderful.

Mysticism denotes that attitude of mind which involves a direct, immediate, intuitive apprehension of God. It signifies the highest attitude of which man is capable viz. a beatific contemplation of God, and its dissemination in the Society and the World. It is this personal-divine aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. Intuition, far from contradicting intelligence, feeling, or will, does penetrate and lie at the back of them all. It is intuition and it is ineffable character which has served to make all God-aspiring humanity a common and hidden society, the laws of which are known to themselves, if at all.

A man who is labouring under delusions, a man who likely to suffer from hallucinations, a man who is pathologically neural, can never hope to attain to real mystical experience. A man who aspires after the mystical life must have a penetrating and unflattering intellect; he must also have a powerful philosophic imagination. Such persons can never perish so long as the world prizes their inner mystic fibre. Accurate intellectual thought, among other things, which will compel philosophical assent and admiration is a sure accompaniment of mystical experience. It is true that there may be temperamental differences between mystics as there are temperamental differences between ordinary men. A thorough life of mysticism teaches a full fledged morality in the individual and the life of general good in the world. A knowledge of God and His attributes overflows into the understanding from the contact with Him, and the soul is admitted to the knowledge of wisdom and grace, and the gifts and powers of God whereby it is made so beautiful and rich. A mystic who is not of supreme service to the Society is not a mystic at all.

No mystical experience is possible unless we have plentitude of finer emotions, all turned to the experience of God. A mystical life so far from being unemotional is, we must say, supremely emotional; only the emotions ought to be experienced and kept under control of intellect. The cumulative experience of mystics of the East and the West would prove that there will be certain amount of universality in their mystical experience. They have the same teaching about the Name of God, the fire of Devotion, the nature of Self-realisation, and so forth, and it is futile to say that mystic of one country or religion is different from or superior to a mystic of other lands or faith. If all men are equal before God, and if men have got the same Deiform faculty, which enables

them to see God face to face, then there is no meaning in saying that there is a difference between the quality of God realisation in some, as contrasted with the quality of God realisation in others. There may be physical, mental and temperamental differences, but there is no difference in the quality of their mystical or intuitive realisation. It is this element of Universality, which, as Kent contends, would confer upon mystical experience objectivity, necessity and validity. We suppose that the objectivity and necessity conferred by mystical experience is even of a higher order than that of any other kind of human experience just because it is 'Deiform'. It is this element of divinity in it that makes it so supremely compelling and valid.

(10) The present day attitude towards religion is that is the realisation of livingpresence of God both in the person as well as in the world. The Upanishads say that "I am God" and "This whole universe is God"—the twofold realisation which makes a person perfect in life. God realisation is a regular science which is best laid down by real religion and the basic principles of all religions are the same. Be good and do good in the essence of all religions.

(11) With the perfect attitude of religion as above, the religion is not only the way but the only way to secure the existence of the Human beings and other creatures. To realise the underlying truth of the whole Universe and man, to be one with that truth is the only and the sole purpose of life which is taught by religion. To know the creator who has created both man and the Universe and to realise the greatness of that divinity and the truth is the only way of life by which the existence of Human beings and other creatures can be secured. To act contrary to the above means feuds, wars, contradictions, destruction and what not. It is only the Divine presence of God, the only truth, and its realisation by man in himself as well as in the whole Universe irrespective of cast, creed or any man-made differences which is the surest way of harmony in the World and the only way to secure the existence both of human beings and other creatures.

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**Miss Jane Brush,**  
(Self-Realization Fellowship.)  
U. S. A.

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"God is trying to evolve the art of right living by expressing His

truth through a combination of particular civilizations, mentalities, and nationalities. No nation is complete in itself. An emulation and collection of the best in all nationalities will supply us with the best information on the art of living. It is important to note that all the great saints attained the best in all civilizations, and manifested the highest ideals embodied in all true religions."

May all seekers of truth find the highway of scientific pathway of meditation that leads to actual communion with the Father-God of all.

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**Mr. George O. Messerly, F. L. L.,**

Swiss.



Every religious system in the World is based on the belief in the existence of a God, even if that God rules over a pair or a multitude of lesser gods or saints. Still, no doctor in divinity is sincerely and frankly ready to admit that his God, being a **unique** God Almighty, must at the same time, naturally and indiscutably, be the inspirer of any other religion existing besides his own. There is no way to escape out of such suggestion; otherwise, he might as well admit that there are as many gods as religions in the World, because Brahma, Jehovah, Allah, etc. are just as providential as the Holy Trinity of the Catholics.

On the other hand, the belief in a personal God has been, since the most remote ages, the most controverted question among men, and the point which has brought about the harshest and cruellest disharmony among peoples—to the extent that men who believed in a fatherly and merciful God have murdered men who did not believe in the same God, or rather, who believed in that same God but under another name.

Religion—I am exceedingly sorry to conclude—is an every day's exhibit of the principle that the public always respect what they do not understand and that the more you talk about what most people do not understand, the greater is their respect for you. It is a system invented by a minority of clever and skilful people in order to guide and dominate a majority of credulous and confiding people. So long as this system was under the scope of "good men and true," it gave wonderful results, but, finally, it developed into an exploitation of fanaticism and superstition, and we are now facing the consequences: there are almost as many gods and cults as there are stars in the sky, and it is generally felt that religionists have no longer any influence



on education, culture, policies and events; they appear to have hopelessly lost contact with the masses and ceased to represent a guiding force for the great many who precisely need most to be guided and led towards a stronger human solidarity.

At least, this is the situation as any body can observe it in Western Countries and, even, as it is generally confessed and recognized by the principal religious bodies in this part of the World. I have no means to compare such situation with conditions in Eastern Countries.

Therefore, I do not believe in any way that "Religion be a Way to secure the existence of human beings and other Creatures."

What the World now needs most is an "International **Moral Law** Federation"; a new departure in the doctrine, or practice of the duties of life and social relations; a fresh start in the conduct of persons by means of a renovated moral sense. The World—at least the Western World—needs a brand-new moral philosophy and restored ethics leading to a higher conception of human duties and an open door towards more justice and love on Earth.

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**Prof. P. T. Raju,**  
(University of Rajputana.)  
India.

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Religion played a great role in the existence of human being and other creatures. It is what sustains all thinking beings, and through them all other creatures in the world. The bond of phenomenal existence is love, which is the essential nature of Divinity.

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**Mr. S. M. Doss,**  
(The Kodambakkam Congregational Church.)  
India.

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### **The Christian Stand-point.**

In dealing with this subject, we have to ask certain questions to know the depth of the Agenda Question.

What is human being?

What is a Creature?

How was the Human being come into existence?

Who brought them into existence and how?

What is the relation between Man and other Creatures?

What is the natural food sanctioned for man and other creatures?

Answers to these questions will enable one to arrive at the answer to our Agenda. I do not exactly know what other religions have to say on these fundamental points and on what authority.

As a Christian, I look to the Revelation of God which throws sufficient light on the first appearance of the human being and other creatures on this planet.

The Revelation says:—"In the beginning, God created the heaven and the earth". Genesis 1:1.

Here we find two creations: **First of lower orders**: Light, Firmament, Land and Sea, Heavenly bodies, Fishes, Reptiles, Birds—Vegetable and animal kingdoms. And then another **new sphere of superior existence**—Man. Gen. 1:27.



Mr. S. M. Doss.

The Revelation Says: God created man "in His own image" i.e., in spiritual characteristics, in intellect and capacity for morality and piety **which no animal possessed**. Man has a spiritual nature added to his physical nature, which brings him much nearer to God and makes him able to have the knowledge of God, which no other animal can have. God blessed man and gave him dominion over all living things and the full enjoyment of the fruits of the earth. Gen. 1:28.

Man exercised dominion over the animal world just as God rules over all. In distinction from beasts, He gave man grains and herbs and fruits for food. And God pronounced that His creation "was very good." Gen. 1:31.

The Bible opens with this story of the creation which men of science tell us today!

"Without this history, the world would be in comparative darkness, not knowing whence it came and whither it is going. Even in the first page of the Bible, a child may learn more in an hour, than all the philosophers in the world were able to discover without it in four thousand years!"

And now, **what is Human being—man?** Man, the crown of crea-

tions, is a trichotomic being, having three parts, namely body, soul and spirit.

St. Paul says: We have to preserve blameless our whole **Spirit** and **Soul** and **body** into the coming of our Lord Jesus Christ. 1 Thess. 5:23.

According to Saiva Siddhanta also,

"Pati"—the eternal Spirit,

"Pasu"—the individual soul, and

"Pasa"—the material world.

Man consists of:—

1. Body (Matter)
2. Soul (Animal life)
3. Spirit (Divine)

### **The Constitution of Man** (Human being)

1. **The body**—the physical life the **Sense** consciousness.

The body (matter) is the seat of **sense**.—**Consciousness** as in other brute creatures, that is, the corporeal part whether living or dead. Body is that which man has **in common with** all created substances. Man's body was made out of pre-existent material which is perishable. The Bible says:

"God formed man out of the dust of the ground." Gen. 2:7.

It is sensitive and it possess organic activities.

**This physical body (matter) is Mortal i.e., perishable.**

2. **The Soul**—the psychical life the **self-Consciousness**.

Soul (mind) the seat of self-consciousness, is that which man has **in common with** all animal life. It contains animal passions good or bad. The soul gives life to the body and it is the body (flesh). Gal. 5:16.

The Soul is free and intelligent.

This psychical life (the purusha or Jiva. Gita 13:22) **is also mortal i.e. perishable.** Job. 4:17: 1 Cor. 15:53.

3. **The spirit**—the spiritual life the **God-Consciousness**.

It contains man's life as distinct from animal life (Gen 2:7; 1 Cor. 15:45). It contains man's intellect. It brings man into responsible relationship to God. (Jn. 4:24). **This spirit is absent in brute creations.** God created it out of nothing in His own image, and it is therefore independent of the body which was formed out of the dust of the ground—the spirit is capable of aspirations heaven-ward and of having communion with God **which no other animal can have.**

**This spiritual life**—the supreme purusha (Gita 13:22) **is Immortal i.e., imperishable.**

While dying on the cross, Christ said:

"Father, into thy hands,

I commend my spirit" Luke 23:46.

Thus we see that when the body dies, the animal life i.e., the soul—the seat of sense-consciousness and the self-consciousness, both perish with the matter—the body on which it depended on; and the Spirit—the seat of God-Consciousness escapes from the mortal body and returns to God who gave it. Gen. 2:7; Eccl. 12:7.

**What is a creature?** A creature has its body (matter), and Soul (Animal life) in common with man as found in paras 1 and 2 above, but has no Divine Spirit—vide para 3 above.

The Brute creatures have no self-determining will, no choice between good and evil, no power of self-education, no proper moral character, and so no true personality.

From the above, we conclude that man who is endowed with the Divine Spirit cannot ever become a beast or any creature which has no Divine Spirit. This strikes at the root of the theory of Karma and transmigration.

### **Man's relation to the creature.**

"God created man in His own image;  
Male and female created He him  
God belssed them and said unto them  
Be fruitful and multiply, and replenish  
the earth, and subdue it; and have  
dominion over the fish of the Sea, and  
over the fowl of the air, and over every  
living thing that moveth upon the earth."

Gen. 1:27—28.

Man is thus expressly set apart as **ruler of all creations** of its varied forces and creatures. Therefore creatures must obey him. Man **exercises authority over animal world** just as God rules over all the world. It means that man is differentiated from all other beings. He has a true personality, possesses the power of free choice, and So has distinct moral responsibility. We thus see that God appointed man as ruler over the earth and the lower animal and vegetable kingdoms. God takes the life of any man whenever He pleases. Similarly man, as the master of the creatures of both animal and vegetable kingdoms, takes them at his will for his own use as commanded by God under certain conditions. Gen. 9:3.

God created man in His own image. The creation of matter, of life, and of man are three distinct creations **out of nothing** and that God's action from one unto the other is impossible. And, to make man the descendant of a beast-ape under the Evolution theory, would rule

God out of the universe which He made!

The above fact i.e. creation by a Supreme Being, is also fully shared by the Popular Hinduism where Brahma—the God—is said to be the creator of this universe, though the Advaita Philosophy lends little prominence to this truth and stands on the firm ground of Non-dualistic State. From the above, we deduce that:

**Man and the creatures are distinct beings**, the former possessing the Divine Spirit which is **immortal**, while the latter being void of that Supreme Spirit, is **mortal** and **perishable**, and therefore transmigration of souls of man and creatures is impossible.

Mr. Samuel S. Shapira U.S.A. admits this difference between man and beast in his article published in the Ananai July 55 page 40. He says: "Be not animals. Be man and women—Divine children of the **Almighty Ruler.**"

### **Food for Man and Creatures.**

In the beginning, provision for the sustenance of man was **herb**, and of the other animal all **green herbage**.

God's original grant of the use of His creatures for food was confined to the vegetable creation. God said to **man**:

"Behold I have given you every **herb** bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; **To you it shall be for meat.**

And to **every beast** of the earth and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life (animal). I have given every **green herb** for meat and it was so." Gen. 1:29—30.

After the Fall of man into Sin and after the Flood the use of animal food in addition to herb, is authorised.

God said:—"Let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth; All the fishes of the sea are delivered unto your hand.

And **everything that moveth and liveth shall be meat for you**, even as the green herbs have I delivered them all to you (Gen. 1:29) 9:3.

The above will show clearly that when God created man in His own image, that is when man was in a sinless state, He prescribed him vegetable food (Gen. 1:29); But after his fall into sin, and after the Flood, He granted animal food in addition, just as He prescribed herbs when he was in his innocence. In chapter 11 of Leviticus, the book of Moses, the greatest legislators, we find that God while prescribing the flesh of beasts, birds and fishes for human food, He commanded the flesh of certain creatures as suitable to man on hygienic and spiritual grounds, and prohibited the flesh of certain other creatures as objec-

tionable and unsuitable.

Further, the institution of animal sacrifice was coeval with the Fall of man. The sacrifice of Abel, Adam's son, was animal sacrifice and **God accepted it.** Gen. 4:4.

It was followed by the Jewish Nation throughout, upto the time of Christ, who abolished all sacrifices which were only symbols, He being the only true sacrifice for the Sin of the World.

The Indian history tells that early Aryans sacrificed animals and ate their flesh. They conducted Yagams on a great scale and used flesh of animals. It is thus evident that flesh-eating existed from the Fall of man, and from the Vedic times, and except the Buddhists, Jains, and Sivites and Brahmins of India, rest of the whole world kill animals and use their flesh as their food. This fact also will lend support to the truth that the flesh of creatures was intended for the use of man as food, and that Transmigration of Souls is therefore not possible.

### **The Question.**

Is Religion a way to secure the existence of Human beings and other creatures?

**What is Religion?** "Religion is the recognition of Supernatural powers and of the duty lying **upon man** to yield obedience to those." (The 20th Century Dictionary.)

"Religion is **Human** recognition of Superhuman controlling power and especially of a personal God entitled to obedience, effect of such recognition on conduct and mental attitude." (The Oxford Dictionary.)

In these definitions, Man alone is concerned with God; and other creatures are left out of account, since they come under man's dominion.

The Agenda Question may appear to be vague and unintelligible to an ordinary eye. It has a depth of meaning. It means: "Is Religion a way to **safe-guard and guarantee the co-existence of Human beings and other creatures?**" My answer to the Question is an emphatic "No." The reasons are as follows being deducted from the foregoing arguments:—

1. Man consists of Body, Soul and Spirit (Divine). 1. Thes. 5:23. A creature consists of only Body and Soul.

It has no spirit. Religion stands only for rational Human beings who have God's Spirit which is **immortal**: Religion does not apply to other **mortal** creatures. And hence my answer "No."

2. Man is the master of and has dominion over both animal and vegetable kingdoms just as God rules over all. All creatures are at his disposal and he can dispose them as he pleases as ordained by God. Genesis 1:27-28.

Hence my answer "No."

3. God has prescribed herb as well as flesh of animals including fish as food for man (Gen. 9:3).

Killing of animals for human food is permitted by God, Vide Para III. Hence my answer "No."

4. As creatures have no spirit in them, Transmigration of their souls into immortal spirits is not possible. Hence my answer "No."

5. Creatures: Birds, beasts, fish etc., were created **out of nothing** at the omnipotent word of God and **not from any pre-existent materials**, and therefore the theory of Evolution vanishes out of Sight.

Hence my answer "No."

6. Man is differentiated from other creatures in the following main points:

(i) In man, we find a comprehending power, that surveys the universe, and all capacities of its possessor, in relation to that universe.

(ii) A sense of obligation to do certain acts and to refrain from others—being distinct from those impulses of the affections or desires which may belong to an animal.

(iii) The power of choice, that gives, by its generic action, individuality of aim for a life time. Extracted from (Butler's Works).

Hence my answer "No."

In conclusion, Human beings (Man) and other creatures are distinct beings—the former possessing spirit (Divine and immortal), while the latter earthy frame and animal life only, which are mortal and perishable.

Hence co-existence of Human beings and other creatures—the Immortal and mortal, is not possible; and hence **Religion does not deal with the creatures, which are mortal—perishable** and which are under Man's dominion.

Jesus Christ says:

"I am the **WAY**, the truth, and the life."

"No **MAN** cometh unto the Father, but by me" John 14:6.

Here the Saviour concerns Man only, and not creatures in relation to Father—God.

The above is the Christian stand-point based and firmly established on the Authority of the Bible—the Revelation of God.

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The reply to the question in the agendum is that religion is, not a way, but, **the** way and the only way, to secure the existence of human beings and other creatures :

The above question is raised because, evidently, the security of human being is in danger. From where does the danger come? Certainly not from the forces of Nature. A time was when the forces of nature were the greatest enemies of man, but now he is, to a considerable extent, their master and is consolidating this mastery every day, if not every hour. Scientific inventions are making strides and if material resources alone were enough to make man happy and to make his existence secure, he should be happy and secure by now. But, man is too great to be happy by piling up material resources. So, he is still unhappy, discontented. Material wealth does not keep pace with his soaring ambition; in other words, desires grow in geometrical progression while material resources in arithmetical progression only and the fraction, when the latter are divided by the former,—and that is happiness—is becoming smaller and smaller. For this reason, man is his own enemy and the enemy of his species. So, danger to human existence comes from man and not so much from outside forces. This has been amply proved by the history of the last century and most completely by the last two great Wars. The civilised nations made slaves of backward nations, out of avarice and ambition, and hoped, for some time, that this supremacy will last for ever. They never thought of the misery they heaped on these backward races. The namesis came in the last two Wars and Whites fought devastating wars against Whites. Their jealousies and envies, based on territorial and commercial ambitions, thus brought ruin to them and to others also. Scientific progress was used for mutual destruction and the civilisation that should have helped mankind to advance in happiness and security, was besmeared with its blood, as a result of uncontrolled national ambition. This gave a rude shock to thinkers, who realised that change must begin in the heart of man to remedy this evil. The question in the agenda is raised on this background and the answer also must be found on this background.

The problem, in a nut-shell, is how to substitute human brotherhood, as the fundamental rule of social conduct, for self interest, or its expanded forms—national, racial or sectarian intersts. For, all wider circles, short of humanity, only chagne the dimensions of hostile groups



and do not eliminate hostility. Self-interest sets family against family; national interest gives rise to enmity between nations; the other interests, between races or sects, etc. Great thinkers of the present day agree that the danger to the security of man can be removed only by placing before mankind the ideal of human brother-hood for practical achievement and so various attempts are being made in this line. The UNO and its various organisations for achieving progress in various departments of life, such as education, health, child-welfare, etc., are instances in question. But these do not tackle the fundamental question of bringing about a change in man's heart, whereby human brother-hood will be as natural to him as self-interest is, to-day.

The problem is, "Is there any scientific, practical method by which human mind can be so broadened as to cease to be self-centered and to begin to act on the principle of human brother-hood?" Before this question is answered, we have to examine the fundamental urge of man, or of a living being for the matter of that. For want of a better word, we may say that every being wants happiness, though the connotation of the word 'happiness' may and does differ with each individual. Everything, from mere physical pleasure to divine bliss, is included in the expression 'happiness'. The urge may be for physical pleasure, aesthetic and intellectual happiness, the satisfaction of moral purity and service of humanity, or again it may be the bliss resulting from the realisation of the Absolute, or it may be a combination of all these. Happiness of some kind or the other is at the root of the urge of all action and the moral quality of the act is governed by the object from which the individual concerned wants to realise happiness. If he is actuated by a longing for mere physical pleasures or wealth or fame, his actions will be marked by selfishness and by all the moral short-comings that follow in the wake of selfishness, jealousy, hatred, cruelty, meanness. Such a person will prove harmful to the Society. Higher urges of knowledge, art, service and morality and God-aspirations will make him helpful to Society. But, generally, man is a mixture of all these urges and it might, therefore, be said that a person will be harmful or helpful to Society to the degree to which he is prompted to action by selfish or higher motives, respectively.

To make society safe or to make existence secure for human beings, man must be so educated as to develop higher urges and eliminate selfish ones. This is a proposition, which is the logical conclusion of the line of argument followed so far. But, as long as man is, inevitably a mixture of higher and lower urges, success in developing the former and eliminating the latter will be partial only. Can we say, with confidence that art, knowledge and, (or,) service will prove such all-absorb-

ing urges at to eliminate selfishness entirely? Experience does not warrant an affirmative reply. On the contrary, it is seen that lower motives of wealth, fame, position and power often prompt and vitiate the higher urges. Man has made great strides in progress and civilisation on account of these higher urges. But they are, by their very nature, incapable of entirely drowing selfish urge. They are merely fractions or parts of life and integral life cannot be lived on the strength of any one of them or even by the co-ordination of all of them. For, such a perfect co-ordination between Truth, Beauty and Goodness is not possible on the temporal plane. Beauty is hostile to Truth and Goodness, Goodness to Truth and so on. It is often difficult to reconcile the claims of Art and Truth, and of Justice and Mercy, leaving aside the great problem of conquering selfishness entirely by any or all of these three. Truth, Beauty and Goodness, again, are only very imperfectly seen by man and, in his vanity, each man, nation or society fanatically maintains that what he sees as Truth or Beauty or Goodness is the only real article, all others are of a lower order, if not quite false. This fanaticism has led even to sanguine wars and bitter hostilities, more often to milder evils like unfriendliness and differences. This summum bonum, which seeks to sublimate all the three faculties of man—Reason, Emotion and Will,—has not proved perfectly effective in raising man to divinity by means of knowledge, art and morality or service, on temporal or material and semi-material levels. All the Good these have done to the human race is gratefully admitted; that these will continue to shower further happiness on mankind is also accepted. But that they cannot guarantee the real summum bonum, is also equally clear.

Is, then, Real summum bonum a philosopher's dream or can it be searched for in another direction? There is no cause for despair. On the contrary, there is good reason for hope. There is evidence of persons—though few—from all ages, countries, religions and races that they reached a level of life, discovered Reality, which integrates life, fills it with bliss so all-absorbing and powerfull as to drown all other urges—physical and semi-spiritual,—or if one prefers the other way of expressing the truth, sublimates all of them to divinity. The reason is that man's ego can be dissolved completely in Divine Bliss and in nothing else. It attains Divinity when it partakes of that Bliss, which is thus, the source of all virtue and goodness. Each saint proclaims that, after realising this Reality, "Nothing stirred within him; no choler, no consciousness of the alien was within him; not even reason was left, nor any intellection; nay, himself was not present to himself. Even of Beauty he is no longer aware, for he has now travelled beyond

the beautiful; the very concert of virtues is over-passed; he is entirely God-possessed; he is poised in the void and has attained to quiet;—Utterly stable, he has become, as it were, the principle of stability". This quotation is from Plotinus. Yet, all saints of the East and the West, of all religion and times, speak of the same experience, as will be evident, if we cast a look at any good book on mysticism.—Miss Underhill's mysticism for instance. "This cumulative evidence of all mystics would prove that there is a certain amount of Universality in their experience. They have the same teaching about the Name of God, the fire of Devotion, the nature of God-realisation". It is this element of Universality which would confer on mystical experience objectivity, necessity or validity. We suppose the objectivity and necessity conferred by religious experience is of a higher order than that of any other kind of human experience, just because it is "deiform". It is this element of divinity in it that makes it so supremely compelling and valid." (Prof. R. D. Ranade's *Mysticism in Maharastra*, Preface P. P. 24. 25). St. Teresa speaks of the peace and calm and good points in the soul by the contemplation of God. "Contempt of all earthly things, unless they are consecrated to the service of so great a God". St. John of the Cross teaches that "In a truly mystical life, a knowledge of God and His attributes overflows into the understanding from the contact with him and the soul is admitted to the wisdom and graces and gifts and powers of God, whereby he is made so beautiful and rich". In his "Studies in Mystical religion", John Rufus says "sometimes they (mystics) have seemed to push a door into a larger realm of being, with heightened energy. Their experience has been always one of joy and rapture. In fact, it is perhaps the highest joy a man ever feels".

Space does not permit me to multiply such quotations, nor is that necessary. The above quotations are sufficient to remind that mystics have realised Reality, which fills them with divine bliss and with larger energy to work for the good humanity in a spirit of perfect dedication, "to work for the Glory of God and relief of man's estate". What form the work will take will depend upon the individual mystic's temperament and on the orders he receives from God. For, it is true that great mystics have received directions from the Highest regarding the work to be done, as can be seen from their writings. One thing however, is certain regarding the work they do. Whatever other activities of a social character they may undertake for the amelioration of man's condition, they invariably preach the Gospel of God and teach men and women that God is the Highest value in life and humble devotion to Him is man's highest duty and submission to His Will is the noblest

attitude that man is capable of. Some of them show the Path by which to serve God and to have communion with Him. With all the humanity they possess and the efforts they make to relieve the sufferings of fellow-men, they never forget or permit others to forget that life in this world can never be perfect and entirely free from suffering, that the kingdom of God is within us and that we must direct all our efforts to attain that kingdom within and not merely for prosperity in worldly life.

An ideal of this kind is held before man by religion and, as stated before, this is universal religion, and not a particular religion or sect. Religion asks man to seek eternal bliss in God-realisation and not pleasure or happiness, which will leave him always discontented. Perfect peace will be had in God only. Will this ideal, if adopted by man, not save and secure human beings? Is not the lack of this ideal and consequent selfishness, greed, wickedness of individuals and societies or nations, the cause of the present misery and suffering of humanity? Scientific discoveries have given us power but not wisdom, not correct values and insight into the purpose for which power should be used. Unless there is a change of heart and man turns from self to God, from narrow selfishness to broad humanity, no scientific discoveries will help the world out of misery. If the motives that prompt their use are selfish, they will only increase suffering, as the two great wars of this century have amply proved. The methods, now being adopted to avoid war, are based on fear, and not on a change of heart, and will not be very successful.

Religion means change of value and so change of ideal, change of heart; it means attainment of God and self-effacement for that purpose. For selfishness and God-realisation are utterly incompatible. One has to die daily to the self to seek God. Man cannot serve God and the self. Service of humanity is the best method to eliminate selfishness, and so, is absolutely necessary for the service of God. I do not certainly mean that service of man is fully the service of God and nothing more is necessary to attain Him. This would be incorrect. There is distinctly a way to serve God, the path of contemplation and prayer as all saints teach us, but service of and kindness to man is a factor very necessary for our purification by elimination of the self, to make us worthy to follow that path of devotion successfully and unswervingly. There is one greater and nobler reason as to why and advanced mystic serves humanity. He realises the brother-hood of man through the father-hood of God. This is an experience and not a dogma or a philosophic construction. One God, one Religion, one humanity. Some mystics even go further and declare that they have experienced ab-

solute spiritual unity of all beings and all things, absolute monism, which says "The Absolute alone is; all else is illusion." So, to serve others is really to serve oneself.

So, if humanity adopts this religious ideal, it will certainly be the means to serve human beings. Service before self will be its natural outcome and man will adopt this ideal for his own good. Service will thus not be a sacrifice but self-interest in a higher sense and will not prove difficult nor will it bring pride, as it sometime does, when it is undertaken as a sacrifice. The only question that can be raised is "Will humanity adopt such a sublime ideal." An idealist must not raise such questions. If he is satisfied that the ideal must be realised for the good of the individual and society, he must follow and preach it, irrespective of the possibilities of success or failure. Much more is this true of one who adopts the religious ideal. For, he makes himself responsible for untiring efforts only, leaving the results in the hands of God. Success or failure makes no difference to him.

Virtues and goodness are the rays of the Divine Sun,—God. They can be attained only by walking God-ward. As Prof. Ranade teaches, the spiritual and moral ideals meet in Beatification, divine Bliss. Having attained this bliss, no desires and passions are left in man to make him bad or wicked; he becomes all love. So, man, who is this-worldly, must be made to turn his mind God-ward, by placing the religious ideal of God-realisation before him. This is the only scientific way to bring human brother-hood into the reach of society. The work will be hard and long. Human evolution to the present stage has taken hundreds of thousands of years. So, how can we, in our impatience, attain brotherhood, the highest moral ideal, quickly? Are the other ideals, communism, socialism and all kinds of "isms" easy of fulfilment? There is a guarantee of success in the religious ideal, in the experience of saints. Other "isms" are mere experiments. So, let those (and they are few,) who believe in the religious ideal try their humble best to achieve it in themselves and preach it to others, according to their capacity and leave the rest on the knees of God. In strong, steady faith must they work. Faith alone can guide and give strength to a true idealist. He cannot expect certainty, as the fulfilment lies centuries away. This is the only scientific way to secure the existence of human beings.

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Religion is not only a way but the only way, to secure the existence of human beings as well as of the other creatures of God. Man is undisputably the Lord of creation; as such he has abundant control over animal life on land, in water, and in air. With that superior intelligence which gives him mastery over other creatures of God he has to determine how he should live among his fellow-beings and what use he should make of the plentiful life found in mighty oceans, vast plains, and snow clad mountains. With his own intelligence and good sense to guide him in the matter of behaving towards his fellow-beings, and other creatures, man is not left unguided. By the same Divine Power which brought man, all other creatures, and this wonderful world into existence, man has been taught again and again through His trusted messengers how the strong, the happy and the well-to-do among mankind should behave towards the weak, the helpless, and the afflicted lot of humanity, and how he should play the role of the Lord of creation in relation to the less gifted, less intelligent, and consequently less powerful creatures of God. As the image of the Almighty Creator man's activities in every sphere of life should be characterized with the most discriminate use of power which God has gifted him with and implicit obedience to the laws revealed to him through God's trusted guides.

Unfortunately nothing is so much misused and abused by man as wealth and power. So great indeed is man's desire to achieve his object with the assistance of wealth and power that neither the fear of getting dire punishment in this world nor that of being condemned eternally to hell-fire in the next one can effectively prevent him from making improper use of wealth and power. Human nature is so constituted that he defies both man-made and God-made law to gain his object, however bad it may be. A glance at the pages of history brings to our view the horrible misdeeds of man in the past and fills the mind of the righteous ones among us with conscientious sorrow, shame, and indignation. But inspite of the enlightenment brought about, by the general spread of knowledge and man's advancement in various branches of science, man's soul has been as dead as it was ever in the past. As individuals, as nations, as citizens of various states, we are still ready to inflict much greater wrongs on our fellow-beings than did our ancestors in the past.

With advancement in every branch of knowledge characteristic of our enlightened age we have to our credit brought into existence a number of organisations to stop all sorts of wrongs to all peoples and states great or small and we have been feverishly busy all over the world in multiplying pacts and agreements to bring security to human life. If by any means the ancestors of the present generation living only a century back are brought to life again, and witness the wonderful arrangements we have made for stopping war in future, doing justice to all peoples great or small, and establishing perpetual peace all over the world, they are sure to be deeply impressed with the ingenuity and conscientiousness of the present generation. But we know what all these organisations, pacts, and agreements are, how miserably they failed in the recent past, and how likely they are to fail again in the hour of trial. They constitute nothing but a long series of moves and counter-moves made by ourselves and our enemies to counter-balance the weight of force on the side of each of us. They may represent high achievements of diplomacy and statesmanship, but they are little calculated to achieve the great and noble object they appear to have in view.

Turning over the pages of history one looks with horror at the innumerable deeds of inhumanity done by good followers of various faiths while placed in seats of power to their own co-religionists as well as to followers of other faiths. However favourably impressed some people may be by the glamour of high office and enormous wealth of these highly placed tyrants, they can never be credited with having done any good either to the faith they professed or the people over whom they were placed. In fact these tyrants neither truly believed in God nor in the Day of Judgement. Speaking of one such tyrant, named Hajjaj, Ibne Yusuf, Ameer Ali writes as follows:—"Whilst governor of Hijaz, Hajjaj had cruelly oppressed the inhabitants of Medina and ill-treated the surviving companions of the Prophet. At one time he thought of raising the city to the ground. In the course of his long government over Iraq, he put to death nearly 150,000 men, many on false charges, some of them the best of the Arab race. At the time of his death, 50,000 people of both sexes were found rotting in his prisons and cursing the tyrant. The effect of these whole-sale massacres was "to attenuate" as Mr. Sedillot observes, "the Saracenic nation by depriving it of its noblest and most capable leaders."

(Vide P. 100 "A Short History of the Saracens" by Ameer Ali)

Unfortunately the race of tyrants is not yet extinct, and the deeds of tyranny are not yet over. People are not generally filled with a sincere desire to be just to others; nor they are determined to see that

injustice is not done to any section of their fellow-beings. Such a state of affairs means either that there are very few true servants of God and that the number of persons caring to listen to the Divine message is extremely limited. Strangely enough the another of the afore-said cruelties was a man reputed in his time for his learning and piety; he had performed the Haj ceremony several times in his life, and was highly respected by the learned divines of his time for his mastery over the Islamic scripture. Notwithstanding, he was the worst specimen of a Muslim according to the definition of a true Muslim laid down in the Holy Book. He most flagrantly violated the teachings of the prophet and the rules of guidance given in the Quran. History of every country, people and religion furnishes us with worse instances of man's tyranny and inhumanity. However noble and ennobling the teachings of a religion may be, they have no effect on those whose conscience is dead and who do not believe in their answerability to their Creator for their conduct in this life.

It is indeed a pity that noble teachings embodied in the sacred books of various religions should remain a dead letter in regulating the conduct of man towards his fellow beings and state-craft should be directly opposed to the principles of all religions. Human conscience badly needs awakening; so long it is not sufficiently awake to assert itself in the affairs relating to the real and woe of mankind, man's life will remain exposed to unforeseen dangers, unbearable afflictions, and endless sufferings. It is high time that those who are in control of the destinies of large sections of mankind should realize their duty to God and man, and should have greater regard for the happiness of the whole human race than for the military power and prosperity of the estate with which their own advancement in life is linked. Rules laid down in the holy book of various faiths for the guidance of mankind should be duly studied, published, and preached to bring the noblest creatures of God in closer relation with Him. A few passages of the Holy Quran given below will give the seeker after truth an insight into the ways which human beings are enjoined to follow:—

“O you who believe; be maintainers of justice, bearers of justice for ‘Allah’s sake, though it be against your own selves or (your) parents are near relatives if he be rich or poor, Allah is most competent (to deal) with them both, therefore do not follow (your) low desires lest you deviate; and if you swerve or turn aside, then surely Allah is aware to what you do.”

“O you who believe! believe in Allah and His Apostle and the Books which He has revealed to His Apostle and the Books which He revealed before; and whoever disbelieves in Allah and His angels,



and His Apostles and the last day, he indeed strays off into a remote error." "And whatever is in the heaven and whatever is in the earth is Allah's, and Allah is sufficient as a protector. If He please, He can make you pass away, O people, and Allah has power to do either." "Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter, and Allah is Hearing and Seeing."

"And do not kill any one whom Allah has forbidden except for a just cause and whoever is slain unjustly, we have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely every promise will be questioned about."

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred and He forbids indecency and evil and rebellion; He demonishes you that you may be mindful."

"It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them, and Allah is powerful, and Allah is Forgiving and Merciful. Allah does not forbid your respecting those who have not made war against you or your religion, and have not driven you forth from your homes, that you show them kindness, and deal with them justly; surely Allah loves the doers of justice."

"And serve Allah and do not associate anything with Him, and be good to the parents, and to the near of kin, and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hand possesses; surely Allah does not love him who is proud and boastful."

The prophet himself, his true successors, and his true followers followed so faithfully the noble teachings of Islam that hostile tribes were changed into faithful allies, deadly enemies into fast friends and the most wicked of human beings into the best specimen of humanity. If man studies holy books and the lives of the chosen persons who followed the right path, and learns to be good to his relatives, friends, neighbours, and strangers, or in other words becomes the true servant of God dedicating his life to the service of his fellow-beings and other creatures of God, life upon the earth, which is at present exposed to the most formidable danger that ever threatened the world is sure to become much safer and happier than it is at present. Let all of us remember that man can bring about the Divine Rule upon the earth not by making himself powerful with the aid of formidable weapons of destruction, but by changing the power-drunk and power loving section of mankind into man-loving and God-fearing beings. The goal of human happiness cannot be attained by the use of high explosive

bombs; it can be reached only by means of love and kindness. Let mankind learn to love and respect and follow those who exert themselves to do good to humanity and not those who command the forces of destruction, and the desired change will soon commence. However great the threatening evils may appear, they can be remedied by human efforts.

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**Mrs. Ruth Denny,**  
(Maxwell Farm.)  
U. S. A.

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Religion is a Way to secure the existence of Human beings and other Creatures. Its truths are the key to the understanding of Nature and the Universe in all its dimensions: as revealed by the spiritual teachers of world religions. These advanced Masters were (by comparison) as far progressed beyond the average human-being: as a butterfly is evolved beyond the status of a caterpillar. The embryo human-being of our earth realm: sees, hears, and is conscious of only 3-dimensions of Nature. He or she has not yet unfolded organs of perception which un-veil the high-dimensional realities of the Universe: here all the time, but invisible except to organs of consciousness which are eventually unfolded. All human creatures are built on the same pattern, but are in varying state of evolution: just as,—sometimes we see a caterpillar, or chrysalis, sometimes a butterfly. So the great Masters were able to bring to this world spiritual and high-dimensional truths and wisdom: unable otherwise to be contacted by the average mortal. They have experienced and live in conscious immortality thro re-generation: Cosmic Consciousness or Nirvana.



**Mrs. Ruth Denny.**

The truths that the Masters taught,—in varying degrees of revelation: were about the origin of man on this earth-realm, his or her purpose for being here, the way of his or her regeneration or unfoldment out of this realm to Cosmic Consciousness or Nirvana, and his or her relation to all the creations of Nature. A simple allegory about

the descent of man (Adam and Eve) from Nirvana to this earth-realm of consciousness: is the story of the Garden of Eden. In the process of descent from high realm to this earthly 3-dimensional life: the Creator transformed them from the unit androgenous to the dual male and female state. This was due to their eating the fruit from the tree of duality: good and evil,—which would cause death. It is of course true that in this realm of opposites, mortality becomes the counterpart of immortality. As the androgenous creature, made in the image and likeness of the Creator: descended or fell from high to 3-dimensional realm,—it become two separate bodies, male and female, and all Nature became outside or objectified. The 4-dimensional realities of all these earthly creatures and creations: are within, "The Kingdom of Heaven is within." As they were separated and descended to this realm, they became conscious of sex in their separate male and female bodies: and the necessity of tilling the earth by labor for food, coming forth in sequence of time. This because all Nature became objectified instead of within as part of themselves: in Cosmic Consciousness,—more as qualities of the Creator.

"And Adam called his wife's name Eve, because she was the mother of all living." She is the latent embodiment of all Nature by Divine Love, he of immortality by Divine Wisdom. Thro re-generation, he would show the way to build the body into a Temple of Immortality for the occupancy of the Creator: as the Christ did. She would eventually gather all the creations of Nature into a unit as part of herself: as the prophesied Spirit of Truth, Comforter, Second Witness,—revealed in the Sphinx and Throne of God. This is the return to the Garden of Eden or Nirvana. While the femals of earth evolves with the male into this high-dimensional state, and gathers all Nature as part of herself thro Divine Love: she becomes "The woman clothed with the sun, and the moon under her feet," revealed in Revelations. As Eve, the mother of all living, she evolves by Divine Love, thro herself and Adam: the man-child or Christ Consciousness,—to rule the world eventually by combined spiritual Wisdom, Love, and Truth.

Science and the embryo-mortals, still conscious of only 3-dimensions of Nature, and blind to higher realms: are unable to use or teach: these great and fundamental truths still veiled from their consciousness. So they commit incredible crimes against Nature: Which is a part of their own re-generated body,—objectified in the realm of 3-dimensions. These crimes against Nature, in successive re-incarnations, cause karma as diseases and sins against divine love, wisdom, and truth: the evolved body of man and woman with the Creator. The great mystery of the relation between man and woman, and all

Nature including the creatures: is revealed only by contacting the high dimensions of the Universe thro unfolded body organs of perception,—that un-veil the Divine Love, Wisdom, and Truth of the Creator, with man and woman originally created in His-Her image and likeness. So all teachings to children and adults,—as revealed thro true religion, and all national Constitutions protecting animals: should eventually prevent the misery to humanity caused by cruelty to animals, war, and destructiveness to Nature. This, so as to guard humanity from crimes against itself by lack of Divine Love and Wisdom toward all creations of the Creator. For they all are one body: here spread out in Nature (objectified,) but drawn together as a unit in the regenerate body or Christ Consciousness (by comparison, the butterfly state.) "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In harming humanity, nature, and the creatures, one harms ones-self: as they are a unit. This great reality of all Nature is revealed when the Light of Truth: un-veils the high dimensions of the Universe. "I am the Way, the Truth, and the Life." That is why the Christ could manifest the loaves and the fishes, for the hungry people. The Kingdom of Heaven is within," and all its creations. "Seek ye first the Kingdom of God, and His righteousness: And all these things shall be added unto you."

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**Mr. Ernest V. Hayes,**  
(The Theosophical Society)  
England.

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**Mr. Ernest V. Hayes.**

In a deep sense, Religion is the only way to guarantee Life and its unfoldment in Man and the other kingdoms associated with Man. But the very word, Religion, has been so perverted that one has to discover first what True Religion is. This discovery is an individual process through experience, often based on suffering and dis-illusioning. So perhaps it is better for an individual to give his own experience than the somewhat confusing dogmatic system of some orgained religion to which he may belong. This giving of individual experience is frowned upon in

some quarters as a piece of egotism and conceit, but, whether it be tainted with these unpleasant qualities or not, it is the only thing that an individual can legitimately offer to his fellowmen; the only thing that may be fruitful in such a discussion as this one. So I will give a sketch of my religious development during my present life, as well as my ethical development in respect of the problems of War, Poverty, Racial Dislikes, Exploitations and Cruelty; those things that threaten most the existence of the creatures of the Earth. Those who read will either have undergone similar changes in themselves and will be gladdened by another witness for what they know to be true and lovely; or they will see what changes are necessary in themselves to secure their co-operation with the safety of the world and the security of all living beings.

I was a very imaginative child and according to my seniors "talked with angels", and apparently played with them. They may have been nature spirits, of course, and not quite so lofty as those Beings who in Hinduism are called Devas and in Judaism, Christianity and Islam are called Angels. There was a definite touch with the unseen which faded out as I grew but this touch made me a very religious boy—more than usual even in my young days and very rare indeed in this second half of the twentieth century. I was nurtured on the Bible—which in fact I loved—and its teachings, which are capable of several interpretations, were presented to me in a very orthodox form of Christianity. This form of Christianity (so wrongly named) considered War as justifiable; Poverty as unavoidable and, in the "lower" classes, largely due to drink or lack of ambition to "get on"; Racial differences established by God; the Whites being His special pets; and while theoretically denouncing cruelty between humans had little to say of the cruelty to the animal kingdom through meat-eating, vivisectional experiments and sport. It was of the cruelties to the non-human kingdoms that I first became painfully aware; for it is not enough to be aware of an evil; one must be painfully conscious; one must feel as well as think. At sixteen or so I renounced all cruelty to the creatures below man. I would not even accept the fruits of such cruelty; I gave up corpse-eating, and if I got out of sorts, I only took pure herbal remedies, and in my entertainment I tabooed animal acts and circuses. My formal religion did not encourage me in that; it sniffed at it to detect possible heresy; the Bible commanded meat-eating; animals were offered to the Lord first and the choicest parts of the sacrifice were eaten by the priests. Unhappily, I overlooked what is given in the first chapter of the Book of Genesis in the Bible as God-given food for Man (presumably my orthodox friends had overlooked it too) "And

God said: Behold, I have given you every herb bearing seed, which is upon the surface of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." But whether the Bible authorised my abstinence or not, I practised it, and save during the years of the First World War, I kept to it. I am now in my seventies, and feel more like a man of thirty; I am healthier than many men of thirty: I have been immune from disease all my life, often under infectious or contagious conditions; I have proved the "the Law of love is also the law of health," and also the alternative "Cruelty is the seed of all disease and deformity and deficiency." Harmlessness—the Indian Ahimsa—has been part of my religion for over fifty years—have I not proved that "Religion (**including** Ahimsa) is a Way to secure the existence of all Creatures", even my own existence without disease?

I had to go farther than that; I had to purify my mind as well as my body; I had to cut out all narrowness, all bigotry, all harsh judgment of others, all efforts at dictatorship, at Bossing; I had to love, to sympathise, to understand, to see through the other man's eyes, to admire rather than to envy; to be too trustful (on occasions) rather than suspicious to my exceeding spiritual loss. My old orthodox religion did not help me in that, and it lasted as long as my teens and fought with me until I was twenty four. Then I broke with it, and it was the easier thing in the world, after all. I heard the celebrated woman orator (considered by Bernard Shaw as the greatest orator, male or female, in the world at the time) Annie Besant of the Theosophical Society; I heard the golden voice, and I felt the sincerity which was yet more golden, as gold tested in the fire. I became a Theosophist; I thought I had known her from a long Past; she had been Hypatia and I one of her pupils; she had been Giordano Bruno, and I a humbler monk getting into trouble along-side of her at the hands of The Inquisition. It was a step forth, this Theosophy, but only a step; it was a change of thinking but not a transformation of the heart. My fault, probably; still, there it was; I had a long way to go. And I travelled the long way; it took me quite a number of years. It was not the geography of the next world that held my interest; it was the changing of the frontier of this; the ending of frontiers and all racial enmities; the establishment of Man and Beast in one fraternity, according to their kind; the end of all exploitation, responsible for war, poverty, and even many diseases and inhibitions. While I found my fellow Theosophists very good about the breaking down of all barriers in formal religion (there have never been any barriers in the true religion of the heart) they were not at all keen about breaking down Exploita-

tions. They said it was political and they were superior to "dirty politics." I was not. They were kind enough to say: "You can go your own way, of course; we do not impose dogmas on anyone, or any form of restraint; but we will not go with you, and you must not mind if we eye you with some uncertainty and distrust." But I wanted others to go my way, in so far as it was the way to abolish Exploitation and so countless miseries that arise there from. I went on, unhappily, with them for a time. Then there came into my life that gleam, that flash of what the Japanese Zen School call "satori." It came from an Indian named Krishnamurti, who in his youth had been the protege of Annie Besant. It came to me about the same time it came to him; it came to me not through him but with him. There was a sudden Liberation in 1927, when at a great Camp in Holland where Krishnamurti presided; there were about three thousand people of forty five different nationalities gathered there; there was only Brotherhood (save for a disgruntled few) instead of Nationalities; there was a Love so keen that one walked the Camp Enclosure in bliss, knowing of no barriers between man and the beasts, including the insects, for we would not even kill a wasp; we were for a week at least like the Jains of India; to harm anything was to destroy the harmony in our own souls; like Enoch, the Patriarch of the Bible, we "walked with God." There could be no going back. The Light had shone. There might be occasionally an eclipse; partial or even total; but it could not last; in the best sense of the term we had become "one with Brahman", comrades of all the Buddhas, Christs and Bodhisattvas that have ever graced mankind. That Camp has never been forgotten by those who took it to their hearts and knew in their minds what it really stood for. It was Religion as its very best.

Then came for me a more intense study of the great Austrian spiritual thinker—Rudolf Steiner. What had come to me on the height with Krishnamurti I could work out in detail on the plains with Rudolf Steiner. In the output of that mighty genius (which one day the whole world will honour) lies hope for humanity; the way to live; the way to correct bad living; the way to Christ, Who summed up in Himself all the Buddhas and the Prophets that were before Him; the way to fuller and richer life for everyone.

Why this sketch where some might wish for something colder and more impersonal? But the wounds of the world cannot be healed with impersonality, with the aloof touch. The world is terribly wounded; it is torn and rent and leprous. I can only offer what I can; this sketch; the sketch is myself. I am writing a full autobiography containing this and much more of this. I hope to find a publisher when

I have written it, not to make money (such books do not usually make money) but to tell the world, as far as possible, that only through the Spiritual Being that is in Man (but often suffocated) can there be a fulfilment of what Christ Himself said He came to accomplish: "I have come that they might have life and have it more abundantly." That was His Religion; it was the Buddha's before Him; and it is Krishnamurti's after Him. It is my religion; a religion of happiness, harmlessness and spiritual vision. It is the religion that will say Yes to the question of this agendum. And then, as was said of the Vision of the Holy Grail.

"The Holy Thing has come again among us, brother.  
And so perchance the Vision may be seen  
By thee, by those, and all the world be healed."

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**Mr. Dewan Bahadur R. K. Bhagwat,**  
India.

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Before attempting an answer to the query, it seems necessary that one should be quite clear about the meaning or interpretation of certain terms occurring in it as also of the collective idea underlying the query and the answer sought to it. These terms referred to are (1) Religion, (2) to secure, (3) existence of human beings, and we will discuss each term and try to find out what is exactly intended to be conveyed.

(1) **Religion**;—This is rather a vague term. There are different religions prevailing in the world such as Hinduism, Christianity, Mohammedanism, etc. Side by side there are some, who do not recognise any religion at all. To those that follow some religion either Hindu or any other, the common idea conveyed by the term "Religion" is the "human recognition of superhuman controlling power and system of faith or worship prescribed by it." That power is differently designated by different people, some calling it "God", some "the Creator". Any way there is no agreement or recognition in regard to the existence of superhuman controlling power. Therefore, we shall take the term "religion" meaning as the path-way to approach that Power and to get one with it. Of course, there might be different systems in different religions constituting that path-way. Here we count only those that recognise that controlling Power and the existence of any such



power. We therefore, define religion as the pathway to approach and be one with the superhuman controlling power by following it according to the tenets of each one's individual faith or system.

(2) **To secure :—**The term 'secure' ordinarily means to succeed in getting or to obtain. Here the question of getting or obtaining does not arise since the object to be secured, namely the existence has already been secured automatically with the coming to birth of the being, and the being has not himself to do anything or to follow any way in order to secure his existence. There must, therefore, be some other idea to be conveyed by the words 'to secure'. To secure, also means to make safe (having already been obtained) secured beforehand and this meaning might perhaps fit in here. Here the existence of the being is already there, but it is to be made safe against any likely danger. There are risks of different sorts in the existence of the being and very likely the idea is to make it safe from any such risks.

(3) **The existence of human beings and other creatures :—**To exist means to be, or to live, and existence means the fact or mode of existing or living. Does "existence" used here only mean the period intervening between the birth and the death, with no other significance attached to it? To ensure only the living, three things viz. air, water and food are essential and so, long as these are made available in adequate measure, there normally should be no risk or danger to the existence necessitating any safeguard. Since there is the idea of securing or safeguarding the existence, there must be something special attached to that existence that has got to be secured, before however, trying to find out what that special thing is, it is necessary to discuss and decide, if the existence in the case of both human beings and other creatures is of the same sort without any distinction whatever.

There is, however, a vivid distinction between the existence of human beings and other creatures. The human beings are given the intellect or discrimination power and there is imposed on them the responsibility of using that power in deciding whether the act or thing they propose doing is of the right sort and fit to be done, before actually doing it. No such responsibility is laid on the other creatures, they not being endowed with any intellect or discriminating power. All their actions are guided by what is born in them, and known as (animal) instinct, and they themselves have nothing to do about them. In the absence of intellect, they are also incapable of understanding anything like religion. It seems therefore necessary to leave alone the existence of other creatures and consider only that of human beings for the purpose of answering query whether religion is a way to secure their existence. We thus come to the conclusion that it is only the

class of human beings whose existence is not limited only to being or to living only, but has a wider field which, on account of the gift of intellect or discriminating power, they are expected to traverse, and to secure which it is to be seen if religion is a way. Having arrived at a certain conclusion as to the idea underlying the use of some of the terms in the query, the way seems clear to attempt an answer to the query contained in the agendum.

Stripped of all the vagueness or ambiguity, the query stands as under:—"Is Religion a way to secure (make safe) the existence (life) of human beings?"

It is now necessary first to see what constitutes a human being, viz. whether the human body complete with all limbs or is there anything else which is not visible to human eye, includes in the term "human being?" The human frame outwardly complete in all respects is seen moving and doing things with the help of the different limbs and organs. Are the body and different limbs capable by themselves alone of moving about and doing things as we seem them doing? Or do they require any mandate or guidance to do these things? As we see in practical life, there is a steam engine complete in itself and with steam on standing still on the rails in the Railway yard. It is however unable to move (by itself) unless and until the man in charge of it namely the driver gives inspiration or motion to it by operating some mechanism forming the part of the engine itself. In that way there is the human body complete in all respects and in perfect working order, (in living condition, in view way the steam engine is with steam on). But it can make no movement unless and until it receives some inspiration or guidance from some agency such as a driver in the case of steam engine. Who then this agent is? Where he is stationed? Is he visible to the human eye or felt by human touch, and yet the doer exist, and work from some nook and corner in the body itself that is not visible? And that agency is known by name "mind" and it dwells in the interior of human body, and from there operates and regularises all the actions of the body by issuing mute orders in the form of inspiration. Thus the term "human being" consists of the outward human body complete with all limbs as can be seen by human eye, and the mind dwelling inside the body and from there controlling all human action. From securing (keeping safe) the existence (living) of the human being (consisting of the body and mind), it is as necessary to keep the mind also clean and healthy in the way it is necessary to keep the body in tact and in perfect working order by making available to it all the necessities of life such as food, water, shelter etc. in adequate measure. In order to keep the mind clean and healthy

it must have perfect peace and tranquillity to be able to carry out its responsibilities in proper way. The question arises how the mind can remain peaceful and tranquil and the answer is by following rigidly one's own religion.

With all this discussion on the point of securing the existence of human beings, the question arises where does the religion come in? To secure safety (and also the well-being) of the existence of human being certain responsibilities and duties are laid down on him by Hindu religion and they are in the form of objects or ends of human life. They are four and if a human being succeeds in securing them his existence or life is considered all perfect, sound and safe. These four objects or ends of life are under :—

1. Religion—leading life following the tenets of one's own religion.
2. Worldly prosperity or riches.
3. Fulfilment of one's (legitimate) desires and wishes (attainment of—by perfectly correct and legitimate means.)
4. Emancipation—this is automatically secured, if the first three are attained.

As will be seen Nos. (1) and (4) of the above-mentioned ends of human existence life are directly concerned with religion. The first consists of leading a perfectly religious life and that makes a religion a direct way to the securing of the existence or life of a human being. Attainment of worldly prosperity and fulfilment of (legitimate) desires and wishes, although not directly concerned with religion, yet they are in directly concerned with religion since attainment of these two depends upon strict avoidance of irreligious and sinful ways and means. The fourth namely emancipation is the highest goal of human existence or life and is directly concerned with religion. Religion, as mentioned above as a pathway to approach and to be ultimately one with the superhuman controlling power; in other words, to secure emancipation. As a result of the above discussion and elaboration one must inevitably come to the definite conclusion (and also answer to the query made in the Agendum) that religion is not only one of the ways but is the one surest way to secure the existence of human beings.

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## Shri Kāmtā Prasād Jain,

(Hony. Director, The World Jain Mission and the International  
Academy of Jain Wisdom and Culture)  
India.

### From the viewpoint of Jainism.

In fact Religion is nothing more but a Way of Life. It is the anchor to which the very existence of Human and other beings is fastened since eternity. Impartial consideration reveals that Religion is neither a religious dogma nor an ethical course of rules of a particular group only. It is the Law of Nature: an essential Reality of Existence. Jainism, which is one of the oldest religions of the world, defines the religion as the real nature of substance. It declares: "**Vatthu-Sahavo-Dhammo**" i.e. "Nature of the substances is Dharma (religion)"; because it is not found outside of any substance.

As such the religion of living beings is but their respective spiritual divine nature: the real consciousness, which is consist of Perception and Knowledge. Seeing and knowing goes on perpetually in the living world. But this process of visual and knowable life, if based on Ahimsa—the inner instinct of universal love and harmony—the life becomes heavenly and comfortable. In fact the nature of Soul, who resides within every human being and animal and vegetable and mineral life as well, is full of peace and joy. Therefore those who are anxious to live in peace and prosperity, should endeavour to realise the Purity and Beauty of their Souls and manifest it in their daily life. A Jain behaves in this manner of universal love. The Universal Brotherhood of Jainism is not limited to humanity only: Rather it is extended to even the tinst insect also.

Jainism proclaims the Universal Law of Nature, which maintains it is but natural for all living beings to live in harmonious co-operation. Even under severe provocation Jains have always observed this law with real sincerity, and they are, in fact, the only people on earth who have always protected all life, never touching wine or meat. (They believe in the essential oneness of Life under the guiding light of Right Belief, Right Knowledge and Right Conduct.) They have created **Pijrapoles** (animal welfare centres) at various places in India, and at Delhi they have a Bird Sanctuary where these winged creatures are treated with the reverence that others even deny to their fellow-men.

Deeply conscious of the sacredness of life in general and taking into consideration the limited power of expression of thoughts, Jainists are always alert towards the safety, security and progress of their

fellow-beings. They never attach themselves to any onesided viewpoint: Hence their vision is broad, they try to reconcile every phase of Truth under their **Syadvada** (many-sided viewpoint logic).

Jainism, thus, regards religion as a Reality of Existence and based it on the universal law of love and harmony. It teaches that the duty of every living conscious being is to cooperate and help each other: **Parasparopagraho-Jivanam**. Live and let live is not enough, we should help each other in living a progressive life. Thus understood Religion is certainly a Way to secure the existence of all life.

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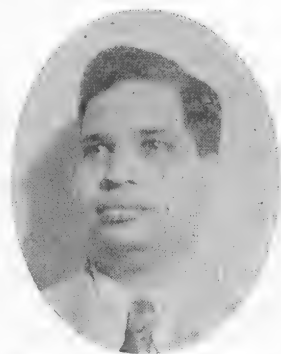
**Mr. Udayan C. Amdekar,**

India.

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In your letter of invitation to me, you have requested me to express my opinion on the Agendum "Is Religion a way to Secure the Existence of Human beings and other Creatures." I should like to submit briefly my views on the Agendum.

Before I opine on the Agendum "Is Religion a Way to Secure the Existence of Human beings and other Creatures?", I would have to deal adequately with the question "What Religion is." **The true religion is built upon the Rocky Himalayas. Religion means voice of the deepest human experience. The Religion means store of laws of morality. Religion is life's philosophy. Religion is the truth, the abider of which lives habitually, subconsciously and consciously. Dharma says: "My brothers are not four Pandavas, but my brother is religion whom I obey and love."**



Mr. Udayan C. Amdekar.

Generally, when one asks "What is your Religion?" Thereby he means to ask "Which way of action do you follow, to earn happiness in this world or in the other world after your death?" In other words, he means to ask whether you follow, Vedik, Buddha, Jain, Christian, Zorastrian, Islam etc., and the man replying it, gives him a reply also, accordingly.

The word Religion is principally understood as a means of con-

trolling the routine work and action of a people or society. When Karna requested Arjuna not to kill him when he was without any weapon in his hand and was engaged in taking out the wheel of his charriot, which was stuck in the earch, Shree Krishna, instantly referred to Karna's unreligious deeds, in the past, such as killing Adhimanyu when fighting single handed, by many and also trying to strip naked Draupadi and asked him "O Karna—bullock, where was your Religion at that time? At that time, you failed to care for it, and now how can you hope the same to protect you?"

Another definition of the term Religion is that there should be some authority to order the human beings to do a certain thing or not to do another. But until the time, there is nobody authoritatively controlling the human beings, they would go on with their activities as per their wishes. Religion came into existence as a result of various controls on the activities of the human beings, e.g. the system of marrying, which was absent before long, was for the first time introduced by Shwetketu. It was Shukracharya who outlawed the drinking of liquor. These two great men had the necessary might of their mind to impose these controls on the people. First of all, somebody happens to know the importance of controls—religion, and then he begins to preach it and the people follow him. No-body is required to preach to eat, drink, and enjoy as one likes; because as a result of the natural animal wants of human beings they do so. Eating, drinking, sleeping, fear, sex life, and such other things are the common wants of both the human beings and the animals—creatures. The human beings control these activities in them by religion and the animals do not as their reason is not so well-developed. This is the one great difference between the animals and the human beings. Anger, lust, jealousy which are so inherent in man should be controlled and avoided by him as they are his enemy number one. They obstruct his progress. **The senses of the human being force him to behave in the opposite direction and in this fight and struggle, the one who overpowers the gross animalism existing in him and becomes victorious is alone true religionist and is alone blessed by God!**

Now, in our world of people bearing different preachers of differing opinions also differ in their orders. Whether we call the Religion preacher of good character, or the protector of the Society, or the commandments from the movers of the Society, whenever there is a suspicion as regards the differences in preachings from religion to religion, common man gets confused, and a mere definition of a Religion is of no use to him. If a common man tries to fathom out the secret of the truth at the root of the Religion, he finds him ultimately nowhere

and has merely to grope. Therefore, the wise men go by the same footprints left on the sands of time, by big saints or unique personalities. But again, there is a question as to what you mean by such personalities? Even they are not singularly uniform in their own behaviour and deeds, irrespective of their different ways of preachings ... e.g. Shree Ramchandra killed Wali, who did nothing wrong to him. Shri. Parshuram killed his own mother at the orders of his own father. Five Pandavas had only one wife—Draupadi. Similarly, the behaviour of Gods in the heaven was questionable. Brahmadeo himself became the suiter of his own daughter. One who wrote the history of Saitan, writes to say that in the fights and bickerings that followed between the friends of Saitan and the messangers of Gods, it is the Gods that on many occasions deceived the Daityas through cunningness. Indra says to Pratardana, "Even after making breaches of my own agreements and promises, I killed the relations of Pralhad, Gotraj and Poulam and Kalkhanj", and even then he is loud enough in his ascertions that nobody could do any harm to him or to his hair. He ultimately says, that he who has Atma Darshana—seldom does any sin,—whether he kills his mother, father or even he does anything worst. He, therefore, preaches self-realization, Atmadnyana through Adhyatma Shastra. He says, "Atmadnyana" alone will wipe out all of your suspicion. Thus, we can say that the one who has "Atmadarshan" or self-realisation, will alone preach religion. We should abstain from the wrong-doings and sins as are outwardly seen to have been done by great persons or even Gods.

Similarly, there are some who have found out some talented tricks to give decisions regarding bad and good—Sin and Merit. They say that it is a crime to be too good, as preached by a Greek Pandit, "Aristortal." Even Kalidas says "Valour means the act of fierce tiger and morality means timidity." I used to rule on the strength of the sword and politics in their adjustable proper proportions.

If a man talks more, he is called talkative, if he talks less he is called mum. The man who spends more is called a squanderer, and the one who spends less is called a miser. If one face the danger boldly, he is said to be a daring fellow and if he keeps behind he is called a timid man! But, by decisions such as these, we never arrive at any proper conclusions. Because, who is to decide the accuracy of the degrees, ... good, better, best ... or bad, worse, worst? and who can be voted as correct in his judgment?

JUDGMENT MUST THEREFORE, COME FROM THE ATMADNYANI JUDGE AFTER THE DUE DISCUSSIONS FROM THE ATMADNYANI ADVOCATES ON BOTH THE SIDES.

YOGA is another way which is included in Religion and Yoga means a peculiar method to do routine affairs in this world, with a view to eventually attain the destiny—God and thus get rid of Life and Death problem. Bhakti Marga is another long way of Religion in which a person sees God everywhere. But before that unwanted discussion we shall go through the following way leading to happiness:—

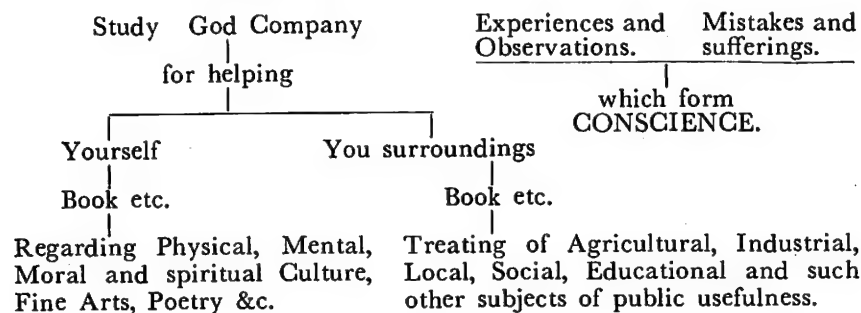
**GOAL OF HUMANITY IS HAPPINESS** through **religion** for which the rules of your behaviour should be as follows:—

**YOU ARE MADE OF: YOURSELF AND YOUR SURROUNDINGS.** Yourself is made of: Body, feelings, intellect spirit: Body:— By means of due exercise, rest, clothing, cleanliness, temperance, pure food, drink and air, continence, i.e. Brahmacharya, hardihood, sanitation, etc.

Feelings:—(1) By subduing Gross Passions, viz. Anger, Lust, Jealousy, Greed, Pride, Cruelty, Revenge, etc.

(2) By cultivating Finer Emotions, viz. Patience, Love, Benevolence, Charity, Gratitude, Mercy, Justice, Truth, Courage, Patriotism, Loyalty, etc.

Intellect:—The giver of Right Conviction without which there is no **RIGHT ACTION**....No Right Conviction without Right Knowledge, which can be obtained by.



Spirit:—or Higher consciousness: About this and its relation to God and other worlds, each may understand and follow with devotion, his religious beliefs, rites, ceremonies, worship etc., with **PERFECT TOLERATION** for those of others.

### YOUR SURROUNDINGS:

**ANIMATE:** Other Persons and Animal Creation etc. By doing unto them as you would be done by; which means in **THOUGHT, WORD AND DEED** to be **LEAST HARMFUL** and **MOST HELPFUL**. By avoiding impoliteness, negligence, selfishness, cheating, ill-



will, contempt, spite, harshness, practical jokes, taunting, abusing, scandals, tortures, shooting, etc.

**INANIMATE:** (1) Necessaries of life and Means of subsistence drawn from your Business, Estates, Profession, Service, or (Study) etc.—

**DUTIES:** By practising:—Punctuality, Accuracy, Method, Industry, Honesty, Economy of Time, money and energy, politeness, obedience, faithfulness, supervision, Sincerity, selfhelp, tact, fortitude, foresight, Judgment, despatch, thoroughness, reliableness, caution, Calculation, clear accounts etc.

(2) Objects of enjoyment, possessions, Recreations, Pastimes etc. (Pleasures). Moderation is the golden rule. Your pleasure must not be at the cost of your DUTIES and HONOUR; and must be innocent & quite within your means, because their enjoyment lies more in the condition of your mind and capacities to enjoy rather than in the objects themselves. In short they must be **harmless to your surroundings and freshing to yourself and not wasteful or weakening in BODY, BRAIN AND MONEY.**

**MOST HELPFUL:**—By (1) **BODY:**—as in times of Accidents, Fires, Storms, etc., by protecting, and escorting or nursing, the weak and helpless etc.

(2) **BRAIN:**—by Lecturing, writing, advising, educating, organizing, managing trusts, charities, industries, and other public concerns etc.

(3) **Money:** by Hospitality, alms, philanthropy, endowments, food, clothing, medicine, shelter, for men and animals, etc.

The Happiness of Self is the harmony of a Healthy Body, Refined Feelings, Well-informed Intellect, and a Devotional Spirit. In thought, Word and Deed to be least harmful and most helpful to all living beings. Religion tell us to **BE GOOD AND DO GOOD.**

Religion is way to God and also way to peace and tranquillity. Peace and tranquillity will be well achieved if the human beings are well controlled by the ruling power or if the human beings happen to behave as given above by persuasion. In short, the rulers of the people are better required to be the leaders of the people themselves. In any case the persuasive force or the ruling force will have to be the master of the details above.

Then the progressive experiments of the scientists will never prove to be fatal or destructive of the world population—human beings and eventually creatures also. The main current of my say is that the razor and the scientist creating it are not the persons who lead the world to utter destruction but it is the ignorant money—like man who is too eager to make use of the weapon without consulting anybody and who is incapable of thinking independently and hence ultimately

cuts its own throat even. It was the atomic bomb experiments on the Japanese big two cities that created tension and panic on the whole world. The invention of atomic force or the inventor of it is not destructive. The creators of the inventions can be well-maintained by the rulers themselves. These inventors can be made national property. The rulers must have wisdom which is again not a commodity purchasable in the market. The present world talks almost in terms of money! See the present capitalists! They think themselves to be controllers of war or the starters of war!

The POPULAR LEADERS MUST BE IN A POSITION TO GUARANTEE THAT THEY HAVE THE NECESSARY ATMA-DARSHANA AND REALIZATION AS USED TO BE possessed by the olden rulers and leaders, such as Ram, or Krishna, who were even ready to undertake living in woods if the people were to call them guilty.

The man who knows true religion becomes noble, rich, and lucky and he gets real wisdom of performing his routine affairs successfully. Formerly, it used to be a great burdensome responsibility to become a ruler, as they used to be under the constant eye of the people. Religion means success and security to the existence of human beings in particular and consequently to the creatures. Because the creatures have no talented brains. Their actions are ignorant and their security much depends upon the religion abiding people—human beings. The true religionist happens to have the inner knowledge of Nature and its laws, the laws of the Universe and as such those laws laid down by God himself. The Religion does not lie in temples, or churches, or mosques, but is the root cause of these being built.

Let Religionist come forward and save human beings, creatures and the world as a whole!

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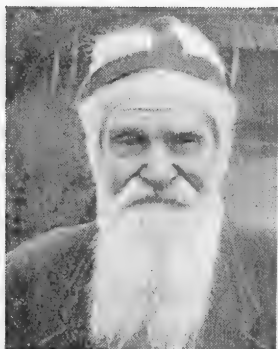
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**Mr. Nicolai Scheierman,**  
Sweden.

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My reply is: Surely YES! It is the ONLY WAY too. Why it is so? Because RELIGION means the right Way of Life!

By religion we mean the REACHING of the MASTER of the given country, which He taught his people not only by words, but by **living** these Truths he preached in His everyday life.



Mr. Nicolai Scheierman.

The cause of the present chaotic situation in the world is the failure of the CHURCHES of all the great Religions not only to teach their members the written words of their "Bibles", but to emphasize, that to know, even by heart, the teaching without **living** it in our everyday life, has no spiritual value at all.

Still more is obvious the failure of the churches, when the clergy not only tries to live the teaching of the Master, even is **living** the opposite Way, excusing themselves, that the Master was of divine origin, but we are just "mortals & Sinners" and can never overcome our many passions & lusts.

THIS is the greatest hypocrisy ever known & there is no wonder, that the masses, who always look after the example of their elders, are living the opposite Way the MASTER taught them.

But beloved Friends & Comrades on the WAY—rejoice now—the time of the NEW LIFE is near at hand, because there are at present many spiritual Teachers & Masters, who are honestly **living** the Truth & Love-service. They preach and we can even see the results everywhere. The Way of LIVING is gradually expanding everywhere in many forms trying to serve all the victims of the barbaric cruel wars & helping them without the old superstitions of color, religion, race or classes.

It is the growing army of the spiritually awakened, who are the pioneers of the New Order of life. Everywhere people become conscious of the necessity of a benevolent, fraternal SERVICE & sacrifice, which alone can result in the Reconciliation of the former enemies and by forgiveness of all the old harm & enmity, forget all & become friends again.

The enormously developed technical science at present guarantees the full supply of food to the whole population of the Earth. WHY not, instead of using money, the most complicated & temptuous method of distribution, just let all food be FREE to everybody. Then the misery of the starvation & despair would finish & help all to become free To develop the WAY of a New Life.

The Nigeria Project of the Bharti Association (Model town Gaziabad, India) is just the first example in the direction of the New Order of Life. They will from beginning in their Community Settlement in Nigeria eliminate the use of the money by a social system of the

well known sociologist & Reformer Glyn Thomas, England, who himself will help the introduction of this new system.

But the most important of all these endeavours is that all the activity is based on a Love-service & individual sacrifice, thus expelling from the start of the egoistic tendency of hoarding money & wealth.

Thus Religion becomes the WAY to a New Life and Order, which can automatically give all the long desired PEACE, Prosperity, Joy and righteousness in true Justice.

Brothers and Sisters in the ONE eternal, will you join in that glorious WAY and become the Pioneers of the NEW COMING LIFE and ORDER?

May the ONE eternal LIFE—GOD send us all His-Her LIGHT on our common NEW WAY!

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**Mr. W. B. Carlock,**

(Truth in Action)

U. S. A.

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### **WHO ARE THE WISE MEN?**

LET THINE HEART RETAIN MY WORDS: KEEP MY COMMANDMENTS AND LIVE. GET WISDOM, GET UNDERSTANDING.... WISDOM IS THE PRINCIPAL THING: THEREFORE GET WISDOM: AND WITH ALL THY GETTING GET UNDERSTANDING.

Proverbs 4:4-8.

### **JOSEPH**

Cast into a deep pit by his jealous brethren, then sold as a slave to passing merchantmen, Joseph was taken to Egypt and re-sold to Potiphar, Captain of Pharaoh's Guard down in that strange land where he was soon cast into a dungeon because of the Potiphar's wife and the Potiphar's jealousy.

Pharaoh dreamed dreams. Not a sage, seer or prophet in Egypt could interpret his dreams. Then the Pharaoh was told of Joseph and of his power with Almighty God. In one dream Pharaoh, while standing by the river, saw seven fat kine feeding in a meadow when lo! behold seven ill-favored and lean kine came up out of the river and ate up the seven fat kine... The Pharaoh slept and dreamed a second

time, beholding seven ears of corn on one stalk, rank and good. Soon seven thin ears sprang up after them, devouring the seven full ears.

Joseph was sent for to interpret the dreams. Said he to Pharaoh: "The seven good kine are seven years; and the seven good ears are seven years; the dream is one." Joseph admonished Pharaoh to gather and store food for the seven good years to meet the famine of the seven bad years to follow. A man "discreet and wise" was sought to set over the Land of Egypt to administer the time. Pharaoh knew promptly there was no man in Egypt so "discreet and wise" as Joseph in whom was found the Spirit of Almighty God. Joseph was lifted out of both the pit and the deep dungeon to become the Lord and Supreme Ruler of all Egypt.

## SAMUEL

### *Seer, Prophet, Priest and Judge*

The Elders of Ancient Israel rejected the Leadership and Rulership of God and His Theocracy, demanding that Samuel the High Priest and Judge make them a King to reign over them "like all the nations."

Samuel, praying and talking directly with God, warned the Israelites that such a king would make them his slaves, make soldiers of all their sons, as well as "confectionaries, cooks and bakers" of all their daughters; also that such a king would take their fields, vineyards, olive yards, even the best of them, and give them to his servants.

And so it was. Yet Samuel faithfully communed with his God daily, counseling them and helping them with his great wisdom, judging them and guiding them in the best possible manner all the days of his life. Samuel revealed to them the "Word of God" and while praying daily in the "Spirit of God" that spiritual wisdom might come upon them to lead them and to protect them. This he continued to do "all the days of his life."

Samuel was one of the wisest of men ever to dwell upon the earth. His father, Elkanah, had two wives, Peninnah and Hannah; Peninnah had sons and daughters but Hannah was completely barren; hence she prayed to the Lord of Life that if He would grant her a man child she would give him to the Lord all the days of his life. So when Samuel was born Hannah promptly kept her word and named the child Samuel meaning "**Asked of God.**" Hannah's prophetic prayer (Chapter 2 of I Samuel) is one of the outstanding examples of Divine Wisdom and of Divine Power (for and over) men in all the Holy Scriptures. It shows how the actions of men are weighed by the Almighty—how "mighty men are broken" and how those weak and poor may be "girded with

strength." Here is wisdom.

## SOLOMON

### *His Earnest Prayer for Wisdom*

At night, the Lord appeared to Solomon and said: "**Ask what I shall give thee.**" "O Lord my God," cried Solomon, "Thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in."

Then God gave unto Solomon greater wisdom and greater power than any other king upon the Earth. God said: "Because thou hast not asked for thyself long life, nor riches, nor the life of thine enemies; but hast asked for thyself understanding to discern judgment... lo! I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee. And I have also given thee that which thou hast not asked, both riches and honor."

Hence Solomon became the greatest and grandest king that ever was; likewise he became a very wise and great **preacher**; his wisdom excelled the wisdom of all other men, "for he was wiser than all men" as the Books of Proverbs—and Ecclesiastes will attest; he was also author of some of the Psalms. (Note Psalm 72 etc.) Hence his building of the TEMPLE OF GOD for a "HABITATION OF GOD" is sufficient in symbology and spiritual meaning for each person that lives since it is pronounced to be the "Greatest and most beautiful Temple on Earth."

## ELIJAH

### *He Never Saw Death But Was Taken Up In a Chariot of Fire*

Elijah's name means "my God is Jehovah." As prophet of God he entered into a contest with the Prophets of Baal: it is the one outstanding scene of rivalry inasmuch there is joking, banter and much good-humored amusement unequalled in any other part of Holy Scripture.

In the contest of Elijah against the prophets of Baal, Elijah went to the people demanding that two bullocks be cut up and the pieces laid upon altars of wood. Baal's priests and prophets began calling and shouting to Baal to send fire to consume the offering. However, nothing happened, their cries and prayers were without avail.

Then Elijah began the mockery: "Cry aloud, louder," he said unto them, "for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened. Still nothing happened; they failed in the sacrifice.

At this point Elijah took over; he threw a trench about the altar, flooded it with barrels upon barrels of water—once, twice, thrice, water flowing in and over all until full of water when suddenly from Heaven down came the fire to lick up the altar, wood, water, trench and all things within it, the people falling on their faces, crying "The Lord, He is God; the Lord He is the God!"

Fleeing the wrath of King Ahab and Jezebel, at the brook Cherith ravens brought Elijah bread to eat. When the brooks dried up, an angel from Heaven baked him a cake and gave him water to drink; and when his time had come to depart Elijan was taken up into Heaven by a chariot of fire. Ahab's and Jezebel's worldliness, lust and idolatry brought them only ruin, just as today's politics, greed and wars for place and power will likewise depart. Elijah is the supreme example of the human's power when acting in utmost purity and holiness. A wise man above all wise men of the Earth: wisdom being from Almighty God, then now and forever!

## DANIEL

### *The Outstanding Prophet for This Day and Hour*

Jewish captive in the great city of Babylon, through his interpretations for King Nebuchadnezzar Daniel stood without a rival in understanding various visions and symbols. Daniel was of royal, princely, descent. Although surrounded by an oriental Court of vile impurity and pollution, Daniel lived a life of utmost purity and piety. Even the Magi of that day failed the Babylonian Kings in their desires. Daniel never failed them. Even completely forgotten dreams were recovered by Daniel.

Nebuchadnezzar's great forgotten dream (Book of Daniel, Chapter 2) the dream of a great image with head of fine gold, breast and arms of silver, belly and things of brass, legs of iron and feet of both iron and clay, as interpreted by Daniel gives the course and end of "the times of the Gentiles, the four metals symbolizing, truthfully, the succeeding great Empires, after Babylon, of Media-Persia, Greece and Rome. Then comes the smiting Stone to completely destroy the Gentile World System. (This time is given in Daniel 7 and Revelations 13.) The Kingdom of Heaven on Earth is to follow immediately by the destructions of Armageddon. And, as Daniel affirms powerfully in his interpretation for Nebuchadnezzar, **"the dream is certain and the interpretation thereof sure."** This end time can be much closer than we might believe. Watch NATO: **Nay** the **Ten Toes** of Europe—where the destruction is to begin **"shall not cleave one to another, even as**

**iron is not mixed with clay.”** (Daniel 2:43).

Let all men of earth be adminished: True Wisdom is of God; there is no other power of or for Wisdom. Daniel was wise above all other men because of his faith. Divine Power is the result of Divine Wisdom. Daniel went to this Power direct: it never failed him. All other prophets of Nebuchadnezzar failed him, therefore he threatened the death of them all. Daniel, going directly to God in prayer, never failed. He was the wisest of men! His life was pure and as white as snow.

## **THE ANANAI-KYO**

### *The Active and Living Religion for This Hour*

We would be most derelict indeed did we fail to speak of ANANAI-KYO of Japan and its strong power in the Religionization of all Mankind. Here is the outstanding organization on the Earth for human friendship, love and peace.

Under the pure white snow of Mt. Fuji at Shimizu City, this Organization is performing an international service without rival and without precedence. The Founder, Mr. Yonosuke Nakano, and the President, Mr. Shin Negami, are wise and faithful men just like those great Servants of Almighty God we have attempted to treat adequately in this paper. They are wise men, we dare say super-wise men. And we are very sure their resplendent labors shall not fail them, neither shall they fail any of the rest of us who believe in them and who cooperate faithfully and fully with them.

In organizing the INTERNATIONAL RELIGIOUS FEDERATION these two men have provided the first (that we know of) great vehicle for the use of all churches and religious groups of this world in the search for and in the eventual achievement of World Friendship and Peace. This is what the entire Race of Men are searching for, hungering for, and it is pure wisdom to unite with them and to cooperate fully with them in this wise and matchless undertaking.

Wisdom? Verily, these men of the INTERNATIONAL RELIGIOUS FEDERATION are wise men, very wise men.

And verily, **“Wisdom is justified of her children.”**





**Brahma Kumaris Institution,**  
India.

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Religion is that which answers the spiritual enquiry comprising questions like 'what am I, what is this world, where from I come in this corporeal world, what happens after death, what is God, how he creates, sustains and destroys the world, etc, etc.' It is distinguishable from Morality which is nothing more than a 'promise of behaviour among fellow beings.' Religion is different from Theology or Theosophy, firstly because the latter does not include one practical and important aspect of religion, viz. Yoga or the technique of communion with God, and secondly because Theosophy or Theology is merely a systematic human argumentation on points of spiritual interest while religion is a creation of inspiration or intuition and not argumentation, besides religion, generally speaking, draws its life and blood from the spiritual doctrines divulged by one single preceptor or Reformer and its very nomenclature also may be derived from the name of its Founder just as Christianity, from Lord Jesus Christ and Buddhism from Lord Buddha. Theosophy or Theology, however, may be the fruit of the labour of more than one single individual.



**Miss Prakashmani.**

**Religion defined :—**Thus, religion is 'the doctrine of God' the true spiritual philosophy of life and the world, 'established by one single inspired soul or even God Himself (as the reader shall know from the subsequent lines) and it includes also the practical aspect, namely' the method of intellectual and spiritual union with God.

**There are only four chief religions in the world :—**Following the above definition of religion, it will be found that most cults and faiths existing to-day are, really speaking, Moralities, Theosophies or Theologies because most of them are divest of the method of Spiritual union with God. Their aim is building good social, political and economic behaviour of man towards man. This is quite good. But man will automatically leave evils if he could commune with God and receive wavelets of Bliss and Peace from Him and also have the directions as to how to act. And this, we have pointed out, requires the knowledge

of technique which should enable man to control mind, know the self, and realise, unite with God. Regretfully, this thing is lacking in most Faiths, to-day.

A survey of the Ancient and Modern Religious History of the world would reveal, that there are only four Chief Religions in the world. Taken in chronological order, these are:—

- (1) Deitism or Godness and Got Religions (now called Hinduism), established 5,000 years ago.
- (2) Islam, established 2,500 years ago.
- (3) Buddhism, established 2,225 years ago.
- (4) Christianity, established 1,955 years ago.

Other minor or small religions are of the branches modification or variations of any one of the above four faiths; or they are combination of any number out of the above four or their branches.

### **God is one and true religion also is one.**

But a very important question is that God being one, the true conception or realisation of that eternal entity must also be one. The differences as to the true nature of God can arise only if either our methods of realisation of God are not sound or perfectly sound or if the persons who established religion were themselves, not in perfect communion with the God-mind, for one reason or the other. Secondly, need for another Religion should arise only when the existing religion or religions cannot satisfy the spiritual thirst of searching souls. Evidently, the present-day multiplicity of Religions can be attributed to no other cause but wholly or chiefly to the fact that the existing Religions are out-dated, full of superstitions, unscientific and unnecessary ceremonies and, above all, are bereft of the pith and just that would satisfy the hunger of a God-aspiring soul.



**Miss. Ratanmohni**

Those who are in habit of arguing without thorough analysis of the date, may argue that real seekers of God have found satisfaction from each of the above four religions and therefore, what is lacking in true following and good faith on the part of most seekers. 'Otherwise' they may say, 'every religions is true and good, and can secure the existence of human beings and other creatures.' In this connection we are to submit that it is doubtless that every religion has some good, otherwise, it could not exist. But, if all were true to the same extent

or degree, why should they profess different conception of God who is the central pivot of each religion? If all Faiths were God-inspired then there should be no diversity in them at all. The very diversity and disunity among them shows that they have not originated from one common source, that is God.

Yet it cannot be denied that true knowledge about God can be had from God Himself alone. Thus it is certain that there must be one religion in this world which God Himself gave to mankind so as to secure the existence of mankind and other creatures. When did God establish that Religion, where, in what corporeal form if any, what is the name of that Religion, etc. are questions which we shall answer in proper sequence. But one thing that is evident is that all other Religions took birth at their respective time when only the God-established Religion had vanished. And this cropful growth of Religions has brought wars, disunity, disharmony, exploitation, disbelief, dishonesty, dutylessness etc. as its concomitant evils. This multiplication or division of Religions has not resulted in propagating spiritual outlook but contrarily, it has resulted in disbelief in God, Religion, and Religionists. It has brought peacelessness and insecurity on earth. It has given communal frenzy, body-consciousness and anger to mankind. To-day, the number of religions and preceptors is greater than it has ever been in the past and it is uncontroversial that the number of atheists also is greater than ever before. The number and nature of wars during the past 50 years, the existing peacelessness and sense of insecurity are the living proofs. Moreover, the past History of mankind shows that Religions have frequently been the cause of wars or riots. Besides, with so many religions and their scriptures before mankind, every man of busy life to-day is unable to decide as to which religion or which branch of religion he should follow. This question alone has given him peacelessness and insecurity as to the success of his life. There are many who have given up their spiritual pursuit, discipline or study, their hopes having been shattered on the rock of scripture which take life-time to study and which advocate quite different methods or ways. They have come to hate religion and religionists like any thing.

**When there was one Religion,  
the peaceful existence was sure.**

Now let us see the other side of the picture. While there have been many wars during the last 2,500 years, there have almost been no wars during the period 2,500 to 5,000 years before this day. The people of that age were called 'Deities' or 'God and Goddess' for their vicelessness, purity and non-violence. The history and mythology of that

period shows that there was Peace and Prosperity all over the World in that age. We have visualised this thing in Dhyan (ecstatic state of trance.) By Godly Insight blessed to us by God. The lion and goat of that period are farmed to have drunk at proximity from the same bank of the lake. The idols of the deities of that time are worshipped in India even to-day. And the idols, images of effigies of those deities unearthed in other countries has now made it clear that there were human beings called deities in the old, famed for their character who were later worshipped for sanctity by later generations. It is not the eighty crores population of China and India alone which worship or worshipped its ancestor 'Gods' but other countries also did the same. Lord Abraham broke the images of those very deities. Mohammed forbade the worship of the idols of those ancient Gods. The worship of idols of those 'gods' might not be good but the 'gods' themselves were, admittedly, good.

That Goddess and God Religion existed for 2,500 years before the birth of Lord Abraham. But people have forgotten about those Deities, their founder and their history now. Even the people originally belonging to that Religion have forgotten about all this. They have forgotten the real name of that religion and have replaced the nomenclature 'Deitism' by 'Hinduism', which word is foreign to their scripture and language and was given to them by foreigners. When that ancient-most and original religion was forgotten, many other religions began to spring up.

### **There are two kinds of Religions.**

The above brings us to the conclusion that all religions cannot secure the existence of mankind or creatures. And that when there is more than one religions, there are wars, disunity and peacelessness. On the other hand, when there is only one, true religion, there is no need of other religions, there is perfect peace, sanctity and prosperity on the earth. The life of man and other creatures is secure. That one, all-ture Religion is established by The Supreme Soul while other religions are established by Chief Souls. The former is the holiest, having been established by the Holiest (God) while others are holy, having been established by holy men (Sons of God). The Religion established by the Supreme Soul establishes Supreme Peace, Celestial Sanctity and non-violent Prosperity **all over the world**, while other three Religions establish Peace, Purity etc. **in limited areas** and among **limited number of men**. When the Supreme Religion exists, there is unity, no-duality, then no other Religion exists. But when that is forgotten by the world, many other religions come to exist. All the four Religions pass through four stages, namely, Golden, Silver, Copper and

Iron Ages. When these Religions are in Golden and Silver ages, they serve Good, and when they enter their Copper and Iron ages, then they become ramshackling and lifeless, give place to other religions and big-in being divided into other branches, thus causing disunity and wars. This has been portrayed by the Kalpa Tree. When these religions are in their Golden and Silver ages, then they are true, each to its respective degree. As the time passes, they get interpolated more and more. The Iron age of all religions reaches simultaneously as has been pictorially represented by the full growth of the Kalpa Tree.

**True religion is the way to secure the existence  
of human beings.**

Every human being has not only got the instinct of self preservation alone but wants to lead a smooth life of peace, plenty and purity. Existence, not in the solitude of the jungle but peaceful co-existence based on human dignity, mutual regard, co-operation, sympathy of the nature towards man, fulfilment of necessities of life, is the need. In other words, man wants not only longevity of life but life of joy, peace and ease. The aim of Religion is to establish peace, internal and external and any code of spiritual doctrines which advocates violent means for even a good and it is not a Religion. True religion teaches brotherhood of man and fatherhood of God. It forbids the use of violence and war and advocates sympathy, co-operation, compassion, toleration and forbearance. Thus, it ensures and co-existence.

Secondly, it is religion that has, for its aim, the impartation of true knowledge of our real self. And without true knowledge of the self, there can be no true peace and inner satisfaction. Again, just as one's blood connection, combined with the cognition of one's corporeal father causes a natural attraction or affection of one's mind towards one's father, even so does the true knowledge of the Supreme Father results in great love for our Soul-Father. This attunes one's mind to the God-Mind and thus makes one receptive of currents of bliss. And it is religion that gives us the cognition of our (Souls') Father.

The theoretical part of religion, or what may be called the religious philosophy, gives to man, the mission and way of life, and the counterpart of it, viz. practical Yoga puts man in the way; it enables man to carry out the mission of life with inner satisfaction.

Thirdly, religion is a psychological necessity for man. Just as it is in the nature of man to inquire about his bodily father even so it is inherent in him to evince curiosity about the cognition of his Soul Father also. It is religion that satisfies this curiosity and the true satisfaction of this curiosity brings immense peace to the Soul besides

balance of mind. It reduces mental conflict as to right and wrong action and so to what is good and what is bad and thus secures the peaceful mental existence of man.

Religion teaches us fidelity to our Soul Father, the Lord of the Universe. It teaches us that we, His sons, the Souls, are to live and act as minor Lords of the universe. This is possible only with the sight, light and might blessed by a true religion.

This faithfulness to God, Supreme Father and Ruler, brings peace not only outside but eternal tranquillity and bliss inside also. It not only secures the existence of men and God's other creation but it ensures peaceful life of harmony, truth, love and non-violence.

### **The Charter that secured peaceful co-existence.**

The way advocated by Deity Religion to secure the peaceful and prosperous existence of human beings and other creatures includes the following rules of self discipline.

(1) **Soul-consciousness:** Nowadays, most human beings consider themselves to be bodies of flesh rather than spirits, immortal and originally pure and peaceful. The behaviour of most men now is based on their body-consciousness. They know their bodily father's name, form, occupation, abode, etc. They do not know the name, form, abode, etc., of their Soul Father. They are conscious of their bodily relation, mothers, brothers, sisters, etc., they are, however, not conscious of immortal and unchangeable relation of brotherhood of man due to fatherhood of one God. Considering human beings to be mere bodies related or not related to them, they want to kill them, little realising that Soul is immortal and that, we are all 'Sons of the same Heavenly Father', that we are something unmanifest but that we have adopted the sheath of this body to play our role on this world drama stage, our real home being somewhere beyond this manifest world, and our real father being not this gross corporeal father with whom we are just co-actors in this world drama. If we realise this truth and act accordingly, there will be no wars, no murders, no violence, no hatred, no jealousy, no cheating or dishonesty. May be that some possess the worldly knowledge that they are souls, something different from the body but they do not realise or experience this difference, really speaking. Deity religion claims that if man realises the Self (not merely knows in literal and common usage), then the existence of human beings and other creatures will not only be secure but will be comfortable and joyful also. This teaching of Deity religion, bore fruit for 2,500 years when it was practised. To bring body-conscious men back to Soul-consciousness, Deity religion has a technique called the Yoga of intellectual

union which is the easiest to practise.

(2) **Non-violence:** No-violence in thought, word and deed is the natural outcome of Soul-consciousness. The principle of non-violence also teaches its adherents to stick to vegetarian diet. It forbids the killing of animals for purpose of food. Vegetarian diet makes the inclinations of man non-violent and it secures the existence of animals and other creatures.

The doctrine of non-violence also includes continence. Infatuation or sexual indulgence is, according to Deity Religion, the greatest kind of violence. In ancient times, regeneration or preservation of mankind was through Yoga Power and not by sexual intercourse. But now man has lost Soul-Power and has resorted to gross physical means. If man gains complete control over mind and observe perfect continence, then again he will come to possess the power of regeneration through Yoga.

Sexual violence ruins the spiritual as well as physical health and beauty of mankind and make, their life insecure.

When man observed perfect non-violence, there were on creatures on the earth which observe violence upon each other or on mankind. Bigger animals ate the flesh of the dead and not living animals. The undomesticated animals or the beasts of the woods that died in jungles met the requirements of food of the other animals. The animals did not cross the boundaries of jungles and enter into cities. But ever since man has attacked jungles, taken to hunt and killing of animals for food, domesticated many animals, these animals have developed a violent nature. When man was or is perfectly non-violent, he can befriend even a carnivorous lion or a cannibal bear and a poisonous snake.

(3) **Control of mind.** This also is achieved by practice of Soul consciousness or the technique called Yoga. It means the renunciation or sublimation of the five vices called lust, anger, avarice attachment and arrogance. Control of mind results in immense peace of mind and cultivation of celestial virtues of forbearance, tolerance, contentment, and honesty. This secures the peaceful co-existence of mankind.

(4) **God-Consciousness.** It is supplementary to Soul-consciousness. Man should remain in constant remembrance, of Fatherhood of God. He should offer his every single act to God. He should take direction and inspiration from God. He should fear from Him alone and act as His son-Merciful, virtuous, lovable and peaceful like God-Father. This will bring solace to mankind.

**Who established Deity Religion, when and where?** Just as Christian Religion was established by Lord Christ, Buddhism was established by Lord Buddha or Islam was established by Lord Abraham even so

Deitism was established by the Deity-Progenitor, i.e., God and Goddess religion was established by God Himself. That ancient most religion was established by the Primeval Supreme person called God. The jains in their own language say that this Devata religion was established by Adi-Nath i.e. the Devata-progenitor. The so-called 'Hindues' express in their own phraseology that this 'Brahman Devi-Devata Religion' was founded by Lord Brahma, the Adi-Deva or Creator. The Christians and Mohammedans say that the ancient most religion was that of Adam or Adhem (pure 'Adim', meaning Progenitor).

**Who was Adam or Brahma or Adinath?** This question can be satisfactorily answered. The knowledge about the Primal Deity or First person or human had unfortunately gone into oblivion but now it has been rediscovered. We the divine daughters of Lord Brahma can reveal it. But elaborate dealing of this topic will require enough space and treatment of this here may be out of the scope of the presens agendum. We have, however, dealt with this topic, under the caption 'The History of the Founder of the Institution'.

The reader who is interested should, therefore, see under that caption, which is given as a separate article, submitted herewith.

### **When was the Deity Religion established?**

As we have already pointed out, the Deity Religion was founded some 3,000 years before Christ. That period was the last phase of the Iron age of the last Kalpa. During Iron age, the world becomes infested with many irreligions, and unrighteousness and anguish prevail. God, therefore, pities human beings and descends on a person, who after revelation is known as Brahma or Adam just as Jesus was known as Christ after purification. At the confluence of the end of the Iron age and the beginning of Golden age, God has two tasks:—

1. He has to destroy the Iron-aged devilish world and
2. He has to establish the Golden-aged Deity World by impartation of Godly Knowledge and teaching the technique of Yoga. For this God adopts two forms. By descending on the intellect of an old Iron-aged person, He begins revealing the esoteric Godly Knowledge and teaching the technique of Yoga. Thus He purifies some of the Iron-aged souls to be re-born in the Golden-age some time after the destruction of the Iron-aged world. Secondly He also adopts the Subtle Unmanifest form, Called Shanker and as such He persuades the science-proud Western people, by his Yoga Power to invent atom and Hydrogen bombs to destroy the old Iron-aged world. Almost all souls are taken back to the Soul-World.

In the new Golden-aged world, there is perfect peace because people



of demonical propensities have all been physically destroyed, there souls having been taken back to the Soul World after proper punishment for their sins. The five elements having been rejuvenated through Yoga Power and the unclear fission, there are no physical ailment no untimely death, no floods, no earthquakes, no epidemic disease etc. Moreover, since only those people who were transformed by Lord Brahma into Deities, they only take birth in Golden and Silver ages, according to their respective purity, therefore, there are no wars, no quarrels, no exploitation. Population of the world being small, and people being healthy, there is prosperity and, therefore, poverty and non-violence also do not threaten the existence of human beings. During that period people die by Yoga Power and are born also by Yoga Power, and therefore, there is, in no way painful existence in that age. During that period, the reptiles and the poisonous animals, which devour each other or kill man, do not exist. Only those, who live on the flesh of the dead animals of other species, do exist.

Thus in that age, the existence of human beings and other animals is secure due to the after effects of Deity Religion, established by God at the end of Iron-age of the preceding Kalpa. Nay, that existence too is peaceful, non-violent and comfortable for one and all, for men as well as animals.

Thus when there is only one religion, namely the Deity Religion, the comfortable existence of all beings is sure, but when it has vanished, the existence is endangered. This danger increases with the increase in the number of religions. And when the number of religions has reached its maximum, the physical existence of all beings to extinction by atom and hydrogen bombs.

Moreover, the word 'Religion' as a derivative of its Latin root, means: 'to bring back'. Since Deity Religion, established at the end of Iron-age, brings some beings back again to the Golden age of Peace, Purity and Plenty and takes the rest souls back to the Soul World, therefore, this faith is rightly entitled to be termed as 'Religion'.

### **For your information please !**

Since the world is again infested with irreligions, and unrighteousness and peacelessness now again prevail in the world, the Iron-aged world is, therefore, near its destruction by use of atom and hydrogen bombs, which also have coincidentally been invented and stocked. God has already descended on His Corporeal Form 'Brahma', and is imparting the nectar of Godly Knowledge and instruction in the Yoga. Those who Deify themselves shall be saved of the devastation and holocaust of the next World War. They will leave their body with

Yoga Power and be reborn as Deities in the Golden-aged world that is soon to ensue. Others will suffer and be reborn in the Copper and Iron ages of the next Kalpa as has been visualised by us by Godly Insight blessed to us by God Himself. It is therefore time that people wake up and receive their Godly birthright of Peace, Bliss and Sanctity.

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**Mr. Venancio F. Neiva,**

Brazil.

Yes, for those who understand the true significance of this name in itself (says Auguste Comte in the "Positivist Catechism", p. 34) it expresses the state of perfect unity, which is distinctive of our existence, both individual and social, when all its parts, moral as well as physical habitually converge towards a common purpose. "Religion then consists in regulating each individual nature, and in realizing all the separate individuals: which are but two distinct cases of one problem." "Our happiness and our merit consist, above all, in drawing, as near as possible, to this unity, the gradual development of which is the best measure of real progress towards individual or social perfection."



**Mr. Venancio F. Neiva.**

"However irreconcilable these numerous beliefs (in the course of the centuries) at first sight appear, Positivism brings them into essential agreement, by referring each to the purpose it answered in its own time and country. There is, at bottom, but one religion, at one universal and final, to which all the partial and provisional synthesis more and more pointed, so far as their respective conditions allowed." (p. 35)

Every man, in the successive periods of his life differs from himself, in the final period, not less than, at one time he differs from others.

I have read in "The Muslim Digest" of July 1955, a very precious consideration on this term. Says the Prof. Tsmail Wieslaw Jezierski, a Muslim; "Religion being a system of rules which regulates human conduct shows man the goals of his life he ought to attain and ideal patterns of conduct he ought to imitate. Thus every religion is a unifying force in the field of customs, morality and law." "Every religion con-

stitutes itself a strong, emotionally coloured bond between men.” (p. 26)

In this way, Religion secures the existence of Human beings.

The Religion of Humanity and the better adepts of the other Religions secure also the existence of other Creatures, our friends the other animals.

But Religion is insufficient for this way, if its adepts want only his individual salvation in a future life (and, besides, the eternal punishment of the not-adepts).

Auguste Comte has showed that World Peace will not be obtained by the way of preoccupation by the material progress, nor by the development of the cosmological sciences. World Peace will be only obtained by the moral betterment, the subordination of the egoism to the altruism. This will be obtained by the moral rules prescribed by each Religion and by the moral league of all Religions having this aim of Peace and Fraternity.



Musical performance of  
“Yakumo-Goto”, the Peace-song.

## Ananai Guide

### Active And Living Religion: The Ananai-Kyo.

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Rev. Yonosuke Nakano,  
Founder of Ananai-Kyo.

world and cut off distances, and the appearance of the powerful atomic weapons is threatening all the humanity to extinction. Briefly speaking, according to the revelation of the Heaven, we think that "The world must be federated quickly, and the wars must be swept away from the earth."

This should be a religious matter, and hence the religions must accomplish the responsibility of their essential duty, which is to rescue the world in actuality. But religions of to-day are going their own ways each according to their assertions. Now, should appear on this earth a true and powerful religion issuing directly from God, and we believe that is the urgent necessity of this present world.

The creed of the Ananai-Kyo is rooted in the unique one God, who

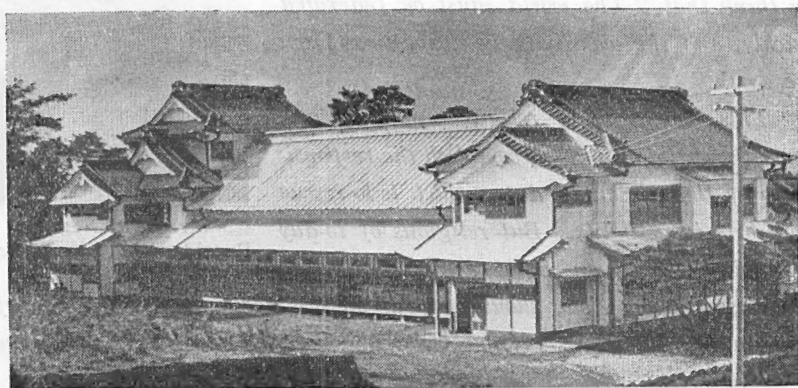
*There has not been any age in which religion has not influenced in the relation between each individual and the state of the world. Each individual as well as each race and country can never expect any prosperity without the consideration of the connection with the world's state. In other words, the security of any individual can not be assured without the world peace. The developments of aerial machines and electric waves have shakened the*



Mr. Shin Negami,  
President of Ananai-Kyo.

is the Creator of the whole Cosmos. This religion instructs that all religions in the world should unite into one, and they should act rightly conveying the Heaven's will to make out the peace of this world. Therefore Ananai-Kyo expects an advent of the Savior, who should be in near future. The Master Rev. Yonosuke Nakano, the Founder of this movement, being inspired by true God, declares this as the revelation of the Heaven. There is not a single religion which does not recognize the existence of the spiritual world but furthermore, the Ananai-Kyo believes not only in the existence of the spirits, but in the good and evil ones who affect the present world, and thus the most important thing is the refining of the spiritual world of to-day. The Ananai-Kyo asserts also that all Religions must be consistent with Sciences, that must continue to advance more and more toward the ultimate almighty power and authority, in co-operation with the formers. This thought is very enlightened, and it judges clearly and properly the question of the problem between religion and science.

Thus the Ananai-Kyo is said to be an international and universal religion which fits the present world. It calls to all religions and all systems of thoughts as well as to personal civilized individuals of the world: and is in correspondence with many people belonging to over seventy different countries. To investigate the Ananai-Kyo actually, one may visit it at the International Head Quarters of it in Shimizu City, Japan, and see in person the real movement.



The Heiwa-Kan, (Peace-Hall), of Ananai-Kyo.

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